

THE SPIRIT OF MISSIONS.

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No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 11TH, 1890.

— THE following elected members were present: The Right Rev. Drs. Littlejohn, Doane (Vice-President, in the chair), Whitaker, Niles, Dudley, Scarborough, Peterkin and Rulison; the Rev. Drs. Hoffman, Reese, Eccleston, Smith, Satterlee, Shipman, Huntington, Applegate, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Mills, Cutting, Whitlock and Chauncey.

— A communication from the Presiding Bishop was read, which conveyed to the Board the information that on the first day of February the Rev. Edward Abbott had formally declined the Missionary Episcopate of Yedo, to which office he was elected during the recent General Convention.

— The proceedings of the meeting of the Commission on Work among the Colored People, held in Washington on the 9th of January, were submitted. An abstract of these proceedings will be found upon another page.

— Communications were received from seventeen of the Domestic Bishops having general missionary work within their respective jurisdictions, and their several requests were formally approved.

— Letters were submitted from Bishop C. M. Williams and a number of the missionaries in China and Japan, portions of which have been published. Information came that immediately that the acceptance of his resignation was known in Japan, Bishop Williams turned over all matters ecclesiastical and financial to the Standing Committee, and simultaneously the committee unanimously invited the Bishop to continue the exercise of episcopal functions until a duly qualified successor should enter upon his duties. To this the Bishop consented. The Board authorized the purchase of house and lot No. 27 Tsukiji, Tokio, as an additional missionary residence at a cost of \$2,000 gold, \$1,600 of which has been previously appropriated. Mr. J. Lindsay Patton, of the Theological Seminary of Virginia, was appointed missionary to Japan, the appointment to take effect upon the date of his ordination to the Diaconate next summer. Mr. J. D. Hird, a professor in the Agricultural College of Maryland, was appointed missionary teacher to the Japan mission with the expectation that he would be connected with St. Paul's School, Tokio. Another appointment of a teacher for the same school was conditionally made.

— Letters were submitted from Bishop Ferguson, three of his clergy and the business agent of the Cape Palmas mission. A portion of the letter from the Rev. Mr. Valentine is published in this number. An appropriation was made for the purchase of a naphtha launch for the Cape Mount station to transport supplies from vessels in the roadstead and for communication between the station and Monrovia and Sierra Leone. The amount appropriated was \$1,100, of which about \$800 is now in hand for the purpose. A further appropriation in the amount of \$500 was made for the purchase of a steam pump and piping to supply water for St. John's Mission, Cape Mount.

— The letter from Bishop Ferguson, published in the last number, asking for \$2,500 for the purchase of a house and lot in Monrovia, well adapted for the episcopal residence or for a school for girls, was read to the Board, whereupon it was

Resolved: That an advance be now made in the amount of \$1,500 toward the purchase of the property in Monrovia, Liberia, described in Bishop Ferguson's letter of November 26th, and that a continued appeal be made for \$3,000 to cover the purchase money of the said building and the cost of such repairs as may be found necessary.

— Bishop Holly's letter of January 7th, an extract from which was published in the last number, appealing for \$6,000 to erect a new church building upon the lot on which the House of Representatives of the republic stood before the great fire, was read to the Board. Bishop Whitaker and the General Secretary addressed the Board upon the subject of the great and immediate need of a church building in Port-au-Prince; both of them alluding to the cordial relations existing between the present Government of Haiti and Bishop Holly and his clergy. It was

Resolved: That the Board place on record an expression of its sympathy with the Bishop of Haiti in his appeal for money for the new church, and that in the further publication of that appeal this action be coupled with it.

— The sum of \$279.44, being the proceeds of the bequest of Mrs. Margaret H. Alexander, of Philadelphia, to be used in the erection of a chapel to be called the Alexander Memorial, in the Indian field, was by resolution ordered to be paid over to Bishop Hare to be used by him in accordance with the terms of the trust.

— The Board's action at this meeting with respect to the Enrolment Fund will be found on another page.

NEED OF MEN FOR CHINA.

BISHOP BOONE in his last annual report, called for four clergymen, one each for Shanghai, Wuchang, Wuhu, and Hankow. The missionaries at each of these points are greatly overtaxed, and need help very much. The Rev. F. R. Graves, writing from Wuchang, January 13th, pleads with great earnestness for speedy help. He says:

The only thing which would be likely to bring me home is the hope of getting help. It is absolutely necessary to get a new man for the work in Wuchang. Indeed we are in great need of help at every point from Shanghai to Ichang; but I take it for granted others will appeal for their own portion of the work. A young man should be here now studying the language and getting ready to take on the school work. Will you find me

the man? And this is the kind of man we want. First of all, a true Christian man; next, with good health and common sense; and thirdly, with fair ability. To learn Chinese enough to be very useful needs good brains, but not more than for any other language. The language is too often a bugbear to earnest men. The climate is not deadly or sickly; but it is trying in the summer, and a man should be in good health to start with. Good common sense will be of far more use than great abilities. Outside of this the chief requisite is good staying qualities. Get a man not because he is High Church or Low Church, but because he is persevering and will hang to his work here with a good grip. If this work is to go on we must have men and we must have them at once.

It has been said to me again and again, Why don't you go home and appeal for men? It is because I believe that the strongest appeal we can make is to stay here and do the work we are set to do, and I do not believe you will let us go unaided. Because I believe this I am writing to you for help, and I feel sure you will help me. When you get the man, say to him, "There is no glorious opportunity for enrolling multitudes at a word, but plenty of chances for hard work," and if he is the right man he will come.

THE CHILDREN'S LENTEN OFFERING.

WE have received the most cheering proofs from Bishops and rectors that they are doing all they can to interest the children in the Lenten offering for missions. The number of boxes called for this year surpasses other years by thousands; over ninety thousand have already been sent out. Many Sunday-schools which do not use the boxes, are engaging in the offering for missions during Lent, and we sincerely hope that Easter this year will be the Children's Day for Missions throughout the Church, and that the sum of the offerings will go far beyond any previous year. Let all the children have a part in this good work.

THE CHURCH MISSIONS HOUSE.

WE have said little upon the subject of the Church Missions House during the past three or four months, because we would not by any means thrust it forward at the time when the immediate needs of the missionary work required undivided attention; but we are none the less strongly convinced that the interest of all our missionary work requires that the subject of the Church Missions House should not be forgotten, nor the efforts relaxed to secure a sufficient provision for carrying out the design without delay. This spring should see the work begun and conducted with such energy that by the first of May, 1891, the Society may be established in its new quarters.

It would have been gratifying indeed if some one of God's servants had claimed the privilege of giving the whole amount required to build a structure which would be an honor to the Church and a perpetual benefaction to missions. It would have been a great credit to any city if its Churchmen had combined to erect such a building; but it would not have been right to wait for the bountiful impulse of any individual, or for the prompting of local spirit, to provide for the benefit of our whole Church worthy missionary head-quarters. Much better is it that all join together with earnest endeavor to accomplish the work as a recognition of that Divine favor by which the Church has been led through the past century and brought to the beginning of a new century of hope

and promise. Up to the present time subscriptions amounting to about \$110,000 have come from all quarters of the country, showing that the interest is wide-spread and that the Missions House is to be truly representative of our national Church.

What we would now urge is that the subscription for this work may be carried forward rapidly, and that those who have not subscribed hitherto would voluntarily send notice how much they are willing to contribute of the \$90,000 which is still required, that the work may be begun with assurance that the whole sum will be forthcoming as it is needed.

WHAT SHALL AMERICA'S FUTURE BE?

MR. GLADSTONE, in an article in the *North American Review* for January, pays a high tribute to the greatness and power of this country, and expresses a wise solicitude for its future, with the fervent hope that it may lead the nations to the highest and best civilization. His words may well serve as an earnest admonition to the Church to put forth her utmost efforts in the work of Domestic Missions. He says:

How will the majestic figure, about to become the largest and most powerful on the stage of the world's history, make use of his power? Will it be instinct with moral life in proportion to its material strength? Will he uphold and propagate the Christian tradition with that surpassing energy which marks him in all the ordinary pursuits of life? Will he maintain with a high hand an unflinching reverence for that law of nature which is anterior to the Gospel, and supplies the standard to which it appeals, the very foundation on which it is built up? Will he fully know and fully act upon the knowledge, that both reverence and strictness are essential conditions of all high and desirable well-being? And will he be a leader and teacher to us of the Old World in rejecting and denouncing all the miserable, degrading sophistries by which the archenemy, ever devising more and more subtle schemes against us, seeks at one stroke, perhaps, to lower us beneath the brutes, assuredly to cut us off from the hope and from the source of the final good? One thing is certain: his temptations will multiply with his power; his responsibilities with his opportunities. Will the seed be sown among the thorns? Will worldliness overrun the ground and blight its flowers and its fruit? On the answers to these questions, and to such as these, it will depend whether this new revelation of power upon the earth is also to be a revelation of virtue; whether it shall prove a blessing or a curse. May Heaven avert every darker omen, and grant that the latest and largest growth of the great Christian civilization shall also be the brightest and the best!

REVENUE TO SUPPORT MISSIONS.

IF all our people gave according to their ability, as do some of them, the means at the disposal of the Board of Missions would be ample and the urgent needs of the missionary work could all be met with promptness. The effect of such a state of things would be to lighten the anxieties of the missionaries and help forward the work on every hand. Why may it not be so? The Board of Missions acts in the name of our whole Church in making appropriations, and its engagements are a pledge for which each and every member of the Church is in his or her part responsible. As loyal members are we not all bound to share in the support of the work? The obligations entered into by the Church must

be met and how can this be done unless each individual has some share, little or much according to his ability, in the cost of conducting the missions? For stated outlay there should be stated income. This is the practical business side of the matter of missions, which the plain sense of the people will readily perceive when it is presented to them, and is it not important to set forth this business aspect in such a manner that it will reach the intelligence and conscience of each one of our people?

We have prepared a subscription leaflet which states in brief the engagements which the Board has assumed as the representative of the Church and invites a pledge from each person to meet those engagements. This leaflet will be supplied to the clergy in any number for the use of members of their congregations, and we would definitely request them to inform us how many copies they will require of this leaflet, No. 376, in order that they may place it in the hands of all their people.

We ask that this may be done now, as the best service for missions. Even in a congregation where an offering has recently been taken for missions, is it too much to ask that the clergy will take this additional trouble? It will insure to the people a memorandum of our missions in convenient form, while it will not preclude the fuller information which may be had in other ways, or the forcible appeals of the clergy which stimulate to large gifts and sacrifices.

THE GIFTS OF THOUSANDS.

WHEN we speak of the gifts of thousands we do not in the least undervalue the thousands of smaller gifts which come as a steadily flowing stream from all parts of the Church to supply the needs of our treasury. Rather would we make it the occasion of saying first of all, that the pennies and the dimes and the dollars which come from earnest friends of missions are beautiful in our eyes, and often testify to us of a spirit of devotion and self-sacrifice which is far more precious than any amount of money. We rejoice when we think of the multitude of children who, during this season of Lent, are practising self-denial that they may contribute toward making Christ's love and mercy known to the world. We prize above all price gifts of which we are often witnesses from true servants of God who are doing what they can, humbly and modestly, under the constraint of Christ's love; but we rejoice as well in the larger gifts of such stewards of Divine bounty as during the past month have replenished the missionary treasury by contributions of thousands of dollars.

We are devoutly thankful that God puts it into the hearts of some of those to whom He has given in abundance to dispense freely for the blessing of mankind. More and more in our day, men and women of wealth are realizing their responsibility and trying conscientiously to fulfil it, and we therein do rejoice, yea, and will rejoice, whether the gifts come into our projects or pass by into other good works. It is the prompting of the Divine Spirit, the manifestation of God's power. It is twice blessed, blessing him that gives and him that takes.

The Rev. Dr. Bushnell said years ago:

The money power, which is one of the most operative and grandest of all, is only beginning to be Christianized, though we have promising tokens of a finally complete

reduction to Christ, and to the uses of His Kingdom. What we are waiting for and longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and Kingdom of Jesus Christ, for that day when it comes will be the morning, so to speak, of the new creation. The tide-wave in the money power can as little be resisted, when God brings it, as the tide of the sea; and like these also, it will flow across the world in a day.

CONCERNING THE ENROLMENT FUND.

THE Board of Managers of the Domestic and Foreign Missionary Society, in response to many inquiries and requests, makes the following statement to all contributors to the Missionary Enrolment Fund. Inasmuch as the effort to augment the fund has been discontinued, and the condition that a million of dollars should be raised has not been fulfilled, the sums which have been contributed are technically subject to the control of the respective contributors. Nevertheless, believing that the subscribers really and intelligently desired to give their money to the Board of Missions for the needs of the missionary work, the Board had supposed that no part of the fund would be withdrawn and that the money would be left to be appropriated by the Board in accordance with the original purpose which said, "the whole will go into the Missionary Fund and it will be distributed by the Board of Missions." The Board of Managers therefore expresses its hope and trust that the contributors will not withdraw their contributions, but will allow the Board to use the same according to its best judgment.

BRIEF MENTION.

THE Easter number of THE YOUNG CHRISTIAN SOLDIER will have special reference to the Children's Lenten Offering, and will be made very attractive. We desire to have a copy placed in the hands of every child of the Church, and in order that all may receive this number of the children's paper it will be furnished at the nominal rate of fifty cents a hundred copies. If any Sunday-school cannot afford to pay at that rate for a supply, the rector or superintendent of the Sunday-school is requested to communicate with the General Secretary, 22 Bible House, New York.

It will give great pleasure to our readers, we are sure, to see the excellent picture of the new Trinity Church, at Tokio, Japan, which forms this month's frontispiece. The appearance of the church justifies all that has been said by our correspondents in Japan in its praise, and in commendation of Mr. Gardiner's work as its architect and the superintendent of its construction. The donor of the church to the mission has made a noble gift, and one whose good influence will extend through unnumbered years.

It is the purpose of the Board to have prepared and placed on the wall of the new Missions House, when it shall be erected, a suitably inscribed tablet as a memorial of W. A. M. Fuller, the inaugurator and indefatigable advocate of the Missionary Enrolment Plan.

THE 100th anniversary of the Methodist Book Concern and the seventieth anniversary of the Methodist Missionary Society were celebrated Tuesday, February 11th, in the new Publishing and Mission House in Fifth avenue, corner of Twentieth street, New York. The structure is a handsome and commodious building, which has cost \$1,000,000. It is

dignified and impressive, and will prove a very convenient and useful centre for the great work which the two societies are carrying on with earnestness and success.

GENERAL ARMSTRONG says: "Land in severalty is good as far as it goes; it will prove to the Indian good for nothing unless with that is given him, in place of his paganism, the religion of the Gospel of Christ."

At a recent meeting in England the Archbishop of Canterbury said: "When we ask ourselves if we are able to make greater efforts, we need only first observe that the education of 400,000 children in London makes no difference to the finances of a single person—no appreciable difference. I believe that the whole of the sum raised by Christians of all denominations in England for the evangelization of the world amounts to just about half what we spend, without feeling the cost, upon educating 400,000 children in a single city."

THE opening of the Carnegie free library in Allegheny, Pennsylvania, on the 20th of February, and the announcement that Mr. Andrew Carnegie had decided to increase his gift for a free library in Pittsburgh to \$2,000,000, prove that Mr. Carnegie is acting out the principles of the "gospel of wealth."

Two ladies, members of the Woman's Auxiliary, have kindly given a sum of money to be distributed in prizes among the Sunday-school scholars in the city of New York, to interest them in Foreign Missions. The Rev. E. Walpole Warren, rector of the Church of the Holy Trinity, and other rectors, propose to adopt the following scheme in their schools during the coming Lent. A prize of fifty dollars will be given for the best essay on "The Reflex Influence of Missions on the Church at Home from supporting Foreign Missions." This is to be competed for by the members of Bible-classes, and the older scholars in four churches in New York city. Prizes of fifteen dollars and ten dollars will be given to the two scholars, between twelve and sixteen years of age, in *each* of the four schools, who recite most correctly the answers to the questions in the missionary catechisms upon the Church work in Africa, China and Japan. Prizes of ten dollars and five dollars will be given to the two scholars, under twelve years of age, in *each* of the four schools, who recite most correctly the texts in the compilation entitled, "The Last Command of our Risen Lord." The respective rectors of the competing schools will adopt their own methods for examination, and distribution of prizes to the competitors under the last two grades. The prizes will be paid in Easter week. The essays must be forwarded to the secretary (Miss Russell), 46 East 43d Street, not later than March 25th. Each essay must be distinguished by a motto, but the name of the competitor or the name of the school must not be written on it. A sealed envelope, inscribed with the same motto, inclosing the name of the writer and of the school must accompany each essay. Conciseness will be considered a merit.

"SUNDAY-SCHOOL FINANCES: How to Make Them Practically Successful and Spiritually Helpful," is the title of an address delivered before the Ohio Sunday-school Union, and printed by the author, Howard M. Ingham, 1 Quimby Avenue, Cleveland, Ohio. Mr. Ingham, who is the superintendent of St. Luke's Sunday-school, in Cleveland, has given many valuable suggestions in this address, and he authorizes us to say that he will send copies of it to any persons who will apply to him for it.

At Tientsin, the treaty port for the capital of the Chinese Empire, is published weekly, in the English language, the *Chinese Times*, a secular newspaper, somewhat on the plan of the New York *Nation*. A recent editorial contained these words: "The missionary spirit is as much a living force in the world as the greed of gain or the passion for knowl-

edge, and the China field is so large and attractive that we may reckon on substantial and perhaps startling results of its operation in the course of a generation or two. It is probably the most potent factor of the coming invasion of China."

WITH OUR CORRESPONDENTS.

BISHOP JOHNSTON, of Western Texas, writing from San Antonio, Feb. 17th, says: "I have just returned from visiting the region between here and El Paso, 600 miles distant. In all this section we have but three ministers. El Paso is doing well, having a population of 12,000, and a self-supporting parish. The rest of it is, and will always be missionary ground, as it is a rainless region, with a sparse population; but there are several small towns on the railway, that we ought to have services in. I am about to go on another month's tour in a few days."

MR. JOHN S. MINOR, one of the prominent laymen of the Diocese of Michigan, who died recently, wrote, January 30th, enclosing a contribution toward the Church Missions House, and said, "Please send me a receipt for the \$200, that I may have a voucher to show that I am a stockholder in that very desirable edifice, which I hope to see standing in all its beauty before the end of 1890."

A RECTOR in Mississippi writes, under date of January 20th last, as follows: "My attention was called to a paragraph in the last SPIRIT OF MISSIONS where a mission of twenty-eight communicants is described which collects about \$40 for missionary work, diocesan and general. My own parish, numbering forty-eight communicants, *every one of them poor*, collects yearly \$40 for Foreign Missions, \$7.70 the past year for Domestic Missions, and \$55 for Diocesan Missions, besides its assessment of \$55 toward the support of the Bishop. For missions alone, that would equal \$102; including the Bishop's assessment (for the whole diocese is missionary) it would give us a record of \$157.70. I mention this because it is done entirely through a systematic plan of small offerings from every one. I am convinced that no parish knows what it can do under a systematic plan until it has made the trial."

MRS. LANING, formerly Miss Michie, who entered into rest at Charlottesville, Virginia, on the 11th of February, arrived in Japan, under appointment from the Board, in February, 1881. She was for a number of years connected with St. Agnes' School, Osaka, and for the greater part of the time its principal, which service she continued even after her marriage to Dr. Laning, which took place on the 14th of December, 1882. She served continuously in the field from the time of her arrival until last December. The Rev. Henry D. Page, of the Japan mission, who is now in this country, and who saw Mrs. Laning at Charlottesville shortly before her death writes as follows: "Mrs. Laning was one of the kindest of women, and before her marriage was abundant in good works, particularly in the care of the sick. Her marriage with Dr. Laning, our physician at Osaka, gave her still more frequent opportunities of ministering to those in illness, or otherwise afflicted. The difficulty of getting trained native nurses in a little foreign community like that on the Concession at Osaka often made her services at critical times of the greatest value to ladies of our own and other missions. She had helped so many others in their sicknesses that I asked Dr. Laning, when I met him, whether many others came and ministered to her in her own extremity, and it is a satisfaction to know that all the nursing and care neighbors and relatives could give she had. Her sister, Miss Michie, who was with her, is a trained nurse, and doubtless all that human skill could do was done; but it was God's will that she should be taken away. How uncertain is this life!

Mrs. Laning came home to see an aged and infirm father, as in all human probability his stay here could not be greatly prolonged; but though a strong and robust woman, we now see that she came home to die herself, and has gone before those whom she might naturally have expected to follow only after the lapse of many years. She will be greatly missed by us all, and especially from the work in Osaka. The Board and the ladies of the Woman's Auxiliary know how active she was in teaching the Japanese, despite all her household cares and the charge of three young children. The Osaka Ladies' Institute owes its inception to the persistent efforts of Mr. Mori and Mrs. Laning, and we, who saw her daily, often wondered to see how great was her activity in other directions as well. Her works do follow her; and let us see to it, so far as in us lies, that the Osaka Ladies' Institute, fostered and developed under our care, becomes her lasting memorial."

IMPORTANT NEWS FROM UGANDA.

OWING to the disturbed state of affairs in eastern equatorial Africa there was no intelligence from Uganda for some months, and the news lately received in England is of great importance. It will be remembered that when King Mwanga, the persecutor of the Christians and the murderer of Bishop Hannington, was deposed, his brother Killelar was placed upon the throne. As he was obnoxious to the Arabs, he was slain by them, and another brother, Kalema, was made king.

Kalema, it seems, commenced a fierce persecution of the Christians, putting many of them to death, and causing the flight of many others into neighboring countries. He then made an attack on a certain chieftain outside the limits of Uganda, who was favorable to the Christians, but the latter rallied to his defence, and Kalema's army was defeated. Supposing, now, that he might be dethroned, he committed the atrocious act of confining in huts all the princes and princesses, his own brothers and sisters and their children, and then setting fire to the huts, so that they were all consumed.

Mwanga, after his flight, joined the French priests at Ukumbi, and it is reported that he has been baptized by them. He has sought to make use of the power of the priests to reinstate him on the throne, and they have aided him in this. From the Sesse islands, in the northwestern part of Lake Victoria, he summoned all the disaffected people of Uganda, and especially the Christians scattered abroad, to join him. The Roman Catholics obeyed the call at once, and the members and adherents of the English Church missions, a much more numerous body, after some hesitation, also joined them.

Mwanga has written a letter to Mr. Alexander Mackay, the distinguished missionary of the English Church Missionary Society, inviting him to help him, and not to remember bygone matters. He says in the letter: "Formerly I did not know God, but now I know the religion of Jesus Christ. I have given up my former ways, and I only wish to follow your advice."

A late report is that he has succeeded in overthrowing Kalema. If this is the case, and he has become indeed a changed man, and will now protect those whom he formerly sought to destroy, Christianity will make rapid progress in Uganda and neighboring countries, for the native Christians are not only steadfast in the faith, but also earnest in propagating it.

When Mr. Stanley was passing through the country of Aukori on his way to the eastern coast, in October last, he was waited upon by a deputation of Uganda Christians with an invitation from their chief to aid in destroying the Arab influence in Uganda, and in removing the wretched man whom they had made king; but he felt it to be his duty to adhere to the lines laid down by those who were responsible for his expedition. In a letter to his friend, Mr. Alexander Bruce, the son-in-law of Dr. Livingstone, Mr. Stanley states that there were no less than 3,000 of these Christian refugees in Aukori, while several hundreds were scattered through Uddu.

Writing concerning the deputation and the native Christians generally, Mr. Stanley says "I forgot to say that each member of the deputation possessed a Prayer Book and the Gospel of Matthew printed in Kiganda, and that as soon as they retired from my presence they went to study their Prayer Books. Five of their following accompanied

us for the purpose of pursuing their religious studies on the coast. I take this powerful body of native Christians in the heart of Africa—who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith—as more substantial evidence of the work of Mackay than any number of imposing structures clustered together and called a mission station would be. These native Africans have endured the

most deadly persecutions—the stake and the fire, the cord and the club, the sharp knife, and the rifle bullet have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe may point to these with a righteous pride, as the results of their labors, to the good, kindly people at home who trusted in them.”

RELIGIOUS DECADENCE OF THE CHINESE.

THE Rev. George Owen of Peking gives in the *Chronicle of the London Missionary Society* the following graphic account of the deterioration of the religion of the Chinese: “The history of China is a striking instance of the down-grade in religion. The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral Governor of the world, and the impartial Judge of man.

“But gradually the grand conception of a personal God became obscured. Nature-worship crept in. Heaven and earth were deified, and God was confounded with the material heavens and the powers of nature. Heaven was called father, and earth mother, and became China’s chief god. Then the sun, moon and stars were personified and worshipped. China bowed down to ‘the hosts of heaven.’ The great mountains and rivers were also deified and placed among the state gods. This nature-worship continues in full force to the present time. Nature has taken the place of God.

“Polytheism and idolatry followed. From the dawn of history the Chinese worshipped their ancestors, regarding the dead as in some sort tutelary deities. This naturally led to the deification and worship of deceased heroes and benefactors, till the gods of China, increasing age by age, became legion. Her well-stocked pantheon contains gods of all sorts and sizes. There are gods of heaven and earth; gods of the sun, moon, and stars; gods of the mountains, seas, and rivers; gods of fire, war, and pesti-

lence, wealth, rank, and literature, horses, cows, and insects.

“But the degradation did not stop here. The Chinese sank lower still and became demon worshippers. Charms—long strips of paper bearing cabalistic characters in black, green, and yellow—hang from the lintels of most doors to protect the house against evil spirits. Night is often made hideous, and sleep impossible, by the firing of crackers to frighten away the demons. Almost every village has its professional exorcist and devil-catcher. The fear of demons is the bugbear of a Chinaman’s life, and much of his worship is intended to appease their wrath and propitiate their favor, and once a year, during the seventh moon, a gigantic image of the devil himself is carried in solemn procession through every town and village, followed by the populace, feasted and worshipped.

“Animal worship, too, is rife. In some parts of north China certain animals are more worshipped than the most popular gods. The fame of even the largest temples is often due, not to the gods they contain, but to the supposed presence of a fairy fox, weasel, snake, hedgehog, or rat. These five animals are believed to possess the secret of immortality and the power of self-transformation, and to exercise great influence over the fortunes of men. . . .

“I have seen crowds of men, women and children worshipping at an ordinary fox-burrow, and I have seen one of the great gates of Peking thronged day after day with carriages and pedestrians going to worship a fairy fox supposed to have been seen outside the city walls. Any day, small yellow handbills may be seen on the walls and hoardings of Peking assuring the people that ‘prayer to the venerable fairy fox is certain to be answered.’”

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

COMMISSION ON WORK AMONG THE COLORED PEOPLE.

A MEETING of the Commission on Work among the Colored People was held in Washington, D. C., on Thursday, January 9th, Bishop Dudley, of Kentucky, the chairman, presiding. The other members of the Commission present were Bishop Paret, of Maryland; Bishop Weed, of Florida; the Rev. Drs. J. H. Eccleston and W. C. Gray, and Messrs. Davis, King and Pellew.

In the course of the proceedings, a letter was read from the Associate Secretary of the Board of Managers of this Society, saying that at the stated meeting of the Board on the 10th of December last some question had arisen as to the force of the language of the resolution of the previous meeting of the Board, making appropriation for the work among the colored people, when that resolution was rescinded, and the following adopted:

Resolved: That the recommendation of the Board of Missions be complied with, and appropriation be, and hereby is, made for the work of the Commission on Work among the Colored People at the annual rate of \$40,000, exclusive of designated offerings and specials, from December 1st, 1889.

On motion, the action of October 23d, 1889, making appropriations for the second quarter of the present fiscal year was rescinded, and the Commission adopted a schedule of appropriations for the second, third and fourth quarters of this fiscal year—from December 1st, 1889, to September 1st, 1890—to the following dioceses and at the following annual rates: Alabama, \$1,000; Virginia, \$7,800; West Virginia, \$400; Kansas, \$300; Mississippi, \$1,200; South Carolina, \$2,800; Tennessee, \$2,000; Florida, \$2,800; East Carolina, \$2,000; Georgia, \$2,800; Springfield, \$750; Texas, \$600; North Carolina, \$4,500; Kentucky, \$2,000; Maryland, \$2,000; Missouri, \$800; Louisiana, \$1,400; Arkansas, \$400; salary of general secretary, \$1,500; office expenses,

\$1,000; archdeacon for the Diocese of Tennessee, \$1,500; archdeacon for the Diocese of Maryland, \$1,500; archdeacon for the Diocese of Florida, \$1,500.

The general secretary of the Commission was directed to write to Bishop Worthington, of Nebraska, and Bishop Perry, of Iowa, stating that the Commission could not make appropriation for their dioceses, because it felt that the condition of things required that the appropriations should be confined to the southern (or former slave) states, except under very peculiar circumstances, such as were presented in the case of the mission at Cairo, in the Diocese of Springfield. He was also directed to write to Bishop Thompson, of Mississippi, and Bishop Gregg, of Texas, stating that the Commission is not at liberty to give its consent to the use of appropriations for building purposes or for purchasing property.

A letter was read from Bishop Potter resigning his membership in the Commission because of his inability to command leisure to serve upon it. The chairman was requested to communicate this resignation to the Board of Managers, and to recommend that Bishop Leonard, of Ohio, be appointed to fill the same, and also to write to Bishop Potter, expressing the regret of the Commission that he felt unable longer to serve. [At the February meeting of the Board, Bishop Potter's resignation was accepted, and Bishop Leonard was appointed in his place.]

On motion, it was

Resolved: That the Bishop of any diocese to which the general missionary may be sent, be requested to provide for his travelling expenses in the discharge of his missionary duties in that diocese.

The Rev. Henry R. Pyne, the warden of King Hall, in the city of Washington, made

a verbal report of his work, and expressed a desire to have some effort made to provide a suitable library for that institution.

The resignation of the general secretaryship by the Rev. Dr. J. R. Hubbard, who purposes to resume his residence in the Diocese of Virginia, was presented to the Commission, to take effect March 1st. On motion, the following resolution was adopted:

Resolved: That the Commission receives the resignation of the Rev. Dr. Hubbard, as its secretary, with great and sincere regret. It entertains a deep

sense of the value of his faithful services to its work since he entered upon the duties of his office, and urges him to continue to act as its secretary until Easter next.

Dr. Hubbard consented to act until Easter, unless imperative engagements elsewhere should oblige him to retire from the office sooner.

The executive committee was empowered to make arrangements to secure a new general secretary.

The Commission adjourned, to meet on Thursday, April 10th.

WESTERN COLORADO AS A MISSION FIELD.

WESTERN Colorado is the most interesting and hopeful field for Church work within my knowledge. Some account of this field will, no doubt, be interesting to your many readers. We speak of western Colorado as the portion of the state lying mostly beyond the crest of the great Continental Divide, whose waters all flow west to the Pacific. It embraces a territory of fifty or sixty thousand square miles, or an area not much smaller than the State of Washington. Its resources are diversified, and they are undoubtedly great, though but partially developed. There are found some of the finest and most extensive agricultural valleys in the Rocky Mountain regions, of which the Animas, the Mancos, the Dolores, the Montezuma, the Uncompahgre, the Gunnison and Grand, the White and Bear, or Yampa, rivers are the chiefest. The altitude of these valleys is generally comparatively low, like that of Salt Lake, and hence adapted to fruit raising as well as to all the kinds of productions common in other temperate latitudes. The ranges for cattle, sheep and horses are very extensive. The grasses are far richer and more abundant than on the plains east of the mountains. The smallest county, Rio Blanco, of which Meeker is the capital, and through which flows the beautiful White river, supports more than 250,000 head of cattle; but mining is the principal industry and source of wealth. The coal fields on the White, Bear and Grand, the Animas, and in other parts, are inexhaustible and of the finest quality. Not only bituminous coal and lignite, but also anthracite abounds. There are also vast iron deposits and ores, with limestone, etc., and everybody has heard of the silver mines of Aspen and the San Juan, and the gold of the

San Miguel and of Ouray. These vast and varied resources are becoming known, and are beginning to attract capital, investors and laborers.

The points where we have begun work are Durango, Fort Lewis, Silverton, Telluride, Rico, Ouray, Fort Crawford, Montrose, Grand Junction, Gunnison, Aspen, Glenwood, and Meeker. These are nearly all places of great importance. We have churches at Gunnison, Ouray and Aspen, and rectories at each of these. We are building churches at East Aspen, Meeker and Grand Junction, and are immediately to rebuild the church and rectory destroyed by fire last summer at Durango, toward which, in answer to appeals, of the \$3,000 needed, \$938 has been sent in or collected. We are building at Meeker a stone church, at East Aspen and Grand Junction, frame churches. We must build soon at Montrose, Telluride and Rico. Many other points might be mentioned where services are required, as Steamboat Springs, Cortez, Pagosa, etc. With the clergyman who has lately accepted Durango we have but four clergymen in this field. What are they for so vast a work? In the diocese there are seventeen missionaries who require stipends.

To particularize in regard to the churches, building and to be built this spring in western Colorado alone: Durango, so lately devastated by the great fire which destroyed nearly half the town, is rising phoenix-like from its ashes. It is the commercial centre of a very extensive region. It is a centre for the smelting of ores. Much agricultural land and grazing ranges of exceeding richness are tributary to it. It must become in time a large city, however slow its growth until better railroad facilities are afforded.

There ought to be here a ten-thousand-dollar church and a rectory worth two or three thousand dollars. If so much money could be secured, it could not be better expended: but we should be content with even one-half that sum, if we could secure so much.

The Rev. O. E. Ostenson has resigned Ouray after over four years' incumbency, and has gone to Grand Junction for the purpose of organizing work and building churches at Grand Junction and Montrose. The people in these places are poor but hopeful. The former place, especially, is believed to be destined to be a great and important town. It is about as much as can be expected now if seven or eight hundred dollars can be raised for a church in Grand Junction, and four or five hundred in Manitou. The Bishop must secure for each from \$500 to \$1,500. From my long residence and experience and intimate knowledge of this country, I can assure all who would help in the missionary work that it is wise to build now at these places, as they are important centres to hold and in which to concentrate our forces for aggressive work upon the surrounding country.

The most important work going on now in the diocese is, probably, at Meeker, the scene of the late Indian massacre. The walls of the church are going up as rapidly as the weather permits. It is hoped it can

be ready for occupancy by Ascension Day, but this depends upon my being able to raise about a thousand dollars. Remembering that our Church is the only organization in the county; that the missionary, the Rev. A. L. Williams, is proving the adaptability of the Church to reach all sorts and conditions of men—cowboys, ranchmen, traders, artisans, laborers—that he is giving to this Church a position of advantage in a portion of country where we are the first and the only Christian body on the ground, and that it is as large and prospectively as important as western Pennsylvania was when Dr. Hopkins, afterward Bishop of Vermont, organized what are now its principal parishes, who that is able would not gladly aid in such work, and thus build for the present and for the future? As in the largest eastern dioceses, missions must be aided in building churches and parsonages, so, and for stronger reasons, it must be here.

In this transition time from a missionary jurisdiction to a diocese, the need of aid is unusually pressing. Especially now are sympathy and interest solicited for this great missionary field and work, where, if we are faithful now, there will be in a few years a strong, self-supporting diocese of the Church.

J. F. SPALDING, Bishop of Colorado.
DENVER, January, 1890.

THE GROWTH OF OUR CHURCH.

At a meeting of the Massachusetts Club at the Hotel Vendome, Boston, held last month, the Rev. Wm. Wilkinson, of Minneapolis, said: "The lessons of history have for us been written in vain if they do not produce profound gratitude on the one hand for the wonderful past, and on the other incite us to noble resolve that by grace the future shall be yet more glorious. In the year 1820 there were only 321 clergymen in our Church in the whole United States and Territories of America. To-day there are 4,060, an increase of 1,266 per cent. in sixty-nine years. In the year 1830 the population was nearly 13,000,000 souls, and the Church had less than 40,000 communicants. To-day, in the State of New York alone, with 5,000,000 people, the Church has 114,500 communicants; while twenty-two states have been added to the Union, the Church has

created more than fifty dioceses and missionary jurisdictions; and in the time in which the population has increased fivefold the membership of the Church has increased twelvefold. About seventy years ago our proportion was one in 416 of the population. To-day we are one in 151. The boy knows his Creed who, if the ratio of increase is kept up which has existed since 1820, will see in our Church 50,700 clergymen, with 5,000,000 communicants. This takes no note of all the institutions of philanthropy, the colleges, theological seminaries and other means of blessing men; but it calls upon us to prepare for the future by endowing schools and churches. The people come like a flood, and if true to our Master there is a future for the Church in this land more blessed than the most optimistic among us can anticipate."

NEGLECTED INDIANS.

THE Navajo Indians of New Mexico number about 21,000. The seat of the agency is at Fort Defiance. These Indians have recently been visited by Mrs. Jennie Fowler Willing, of Chicago, and in a letter to the *Advance* she gives some interesting information concerning them. She says that they show the pristine Indian traits more plainly, perhaps, than any other tribe. They have some customs that remind one of the old Hebrews. Heads and faces may be seen among them that strongly resemble the photographs of the Assyrian dynasty of the Pharaohs, as taken from the mummies in the Boulak museum.

The few industries of the Navajos are quite marvellous for ingenuity. They make silver ornaments out of pieces of money. Their pottery and beads are well made. They make exceedingly durable and beautiful blankets of an intricate pattern, and exactly the same on both sides, blankets which are worth, in a civilized market, from five to fifty dollars. They are so handsome that they would ornament any house. Mrs. General Logan, a lady of fine taste, has them for portieres in her home in Washington.

Concerning the social and religious condition of these Indians, Mrs. Willing writes as follows: "With all their industry and skill

the life of Navajo women is hard enough. They are bought, instead of being wooed, for marriage. A girl is worth from ten to twenty-five horses, according to her beauty. She is regarded marriageable, or rather marketable, at from nine to thirteen years of age, just when she ought to begin to learn in good earnest. The *hogan* in which I saw the woman weaving was of adobe and quite palatial beside most of them; but it was as dingy and untidy as one could imagine.

"They have a savage sort of medical practice, with their sweat-houses, their drums and paint, and their heroic treatment of the doctors themselves. When a medicine-man has failed to cure nine patients they lead him out and shoot him. I forgot to inquire the average age of the medical men.

"Like most people of low spiritual life they are in mortal terror of death. They will not live in a *hogan* where one has died. When the medicine-man gives a patient up they carry him out and leave him to die alone. They will not touch the dead body.

"They are a religious people, though they have no idols, worshipping only the Great Spirit. They have their praise dances, rain dances, prayer-for-a-crop dances, and, worst of all, their snake dances, which are horrible beyond description."

MISSIONARY INTELLIGENCE.

FOND DU LAC.—The Rev. E. A. Goodnough, rector of Hobart Church, Oneida, died at Oneida, where he had been for many years a missionary to the Indians, the 25th of January last. On the 28th of January, the wardens and vestrymen of the church met at his late residence and adopted a minute regarding his death. In this minute they testify in very warm and loving words to Mr. Goodnough's fidelity in the exercise of his office and his unvarying devotion to all the members of his flock, to whom his death has brought great sorrow.

KANSAS.—Bishop Thomas writes from Topeka, under date of January 17th, as follows: "Your notice of \$1,000 additional appropriation to Kansas was received to-day. I cannot tell you what a relief this is. It means for me three or four new missionaries for stations which otherwise, on account of

crop failure, I should have been obliged to abandon.

"When one speaks of Kansas he should always distinguish between eastern and western Kansas. Owing to the difference in altitude between these two sections the soil and climate differ as much as Kansas and Colorado. For three years the crops in eastern Kansas have been fair; this last year they were bountiful; whereas, in western Kansas we have had four successive years of very poor crops. Every year the farmers grew poorer, until at last many have been obliged to give up their farms to the mortgagees.

"Many of my western stations which three years ago could pledge from \$200 to \$400 each, cannot this year raise \$100 for the services of the Church. In such places there was danger of losing all that had been gained; but with the help the Board gives

me, I hope by means of itinerant missionaries to stem the tide until it turns.

"I am pushing the work wherever I find a favorable opening. In three years we have doubled our communicants, trebled our confirmations, and increased our offerings at least threefold. To accomplish this I have travelled on an average about 2,000 miles a month, and so long as my health remains strong, I am happy to do this; but, owing to the number of stations to be visited (many of which see no other missionary) and their distance from each other, I am obliged to be from home more than three-quarters of my time. Kansas is a favorable field for the Church, and at no distant day, if the work is pushed with vigor, there will be a rich harvest.

"The Rev. Mr. Green, our colored missionary, is building a new church in Topeka. He has been holding services in his rectory. He is an excellent missionary. His new church will cost about \$1,200. When built, I think his work will strengthen."

MINNESOTA.—The Rev. J. Wynne Jones writes to Bishop Gilbert, under date of January 27th last, as follows: "I am having as exciting a missionary experience here as at Glencoe, taking funerals into account as missionary work. Last week, I gave a confirmation lecture on Tuesday evening. On Friday I gave a lecture explanatory of the Sunday-school lesson, and on Saturday attended a funeral at Frontenac, and had to go several miles into the country, and drove ahead of the funeral procession to the church, where I conducted the burial service and preached a sermon, which is always expected in country places. It was 4.30 P.M. before I was through, and as I had to leave in the morning, I was without dinner. After luncheon I drove back to Lake City and arrived here at 9.30 P.M.

"After morning service on Sunday a team was waiting to take me twelve miles into the country. I had been invited to dinner in Lake City, but had to forego that pleasure and again start on an empty stomach. After various vicissitudes of fortune among snow-drifts, having been thrown on our heads into one, we arrived at a little Methodist meeting-house, where the service was to be held. We were quite chilled; but as the room was poorly heated and the funeral procession was in sight, I donned my vest-

ments, hoping that I might be able to warm up with the service and sermon, after the committal service at the burial ground. We were invited to lunch; but we had to be home in time for evening service, so we jumped into the cutter and wended our long twelve miles journey back again. We again got stuck in a snow-drift and were thrown out head foremost, but managed to reach home by 5.30 P.M."

NORTH CAROLINA.—The Rev. William Walker, of Pittsborough, writes further as follows, under date of January 30th, of his work among colored people at Noise, in Moore county, which was described by him in the January number of this magazine: "I am sure you will be glad to know that my appeal, which you were kind enough to publish in *THE SPIRIT OF MISSIONS* is bringing help to us in our need, and that I am in hope of getting the church finished, and that my visions of an establishment in those wilds may yet be realized. How do I long to have the light spread among those people! They are susceptible of good, sound teaching, and the order and beauty of the Church's methods are a great relief to the sober, thinking ones from the chaotic religion that has held them down.

"One of the boys from the mission, an intelligent fellow, is now at St. Augustine's School, at Raleigh, and we hope it will fit him to be of use to his people.

"The floor is laid in the church, and we hope now to have it ceiled with hard pine throughout and finished in oil. We already have the promise of the oil when we are ready for it.

"I do not know of any work that will bring better results than this among these people. They are teachable and affectionate, and become easily attached to one if they have half a chance and are let alone."

SOUTH DAKOTA.—The venerable Rev. Joshua V. Himes, missionary at Elk Point, writes, under date of January 18th, giving details of the past history of the missionary work at that place and in its vicinity, and says: "Now the mission at Elk Point is ready for an advance. The foundation has been laid by long and patient toil and discipline. A new generation has been trained by the Church for work, and all things are ready for an advance. The Church people

here have been mostly of the poor class. The Sunday-school has been the nursery of the church, and the children are mostly from poor families from the outside. So that if we do much to improve our condition as to church-building, it will have to come from outside parties.

"When at the General Convention, in October last, you were very kind to me and Father Byrne in introducing us to the Board of Missions, at St. George's Church, with a kind word to us, as the two oldest missionaries of the Church; I being eighty-five and Father Byrne eighty-three. I then said that I should return to my field of labor for work, as usual, and retire only when the Master should call me away from the field, and with the vigor and energy of forty I am now conducting mission work and Sunday-school, and looking after the sick and the poor—the work of an active missionary.

"Under these circumstances I feel that my field should be enlarged, and that I should be helped, so as to do more for the mission cause than in time past. I want room and help for both church and Sunday-school.

With the prospects of our town for material growth and permanent interests, both for its own institutions and those of the churches and Sunday-schools of all the professed Christians of the town as well, I think the time has come for the mission of the Church here to take a step in advance, and strengthen and build up the Protestant Episcopal Church, which has sustained a mission at this place for more than two score years, especially as the other societies in town have in the last year provided themselves with large and beautiful places of worship.

"In conclusion, I make the following suggestions, and then leave the matter in care of God's good providence.

"First. Our mission could furnish in land, material and money \$1,000 toward a new chapel. It would require \$1,500 more to make the improvements we need, for church and Sunday-school purposes.

"Secondly. As Bishop Clarkson took the greatest interest in this mission I have thought it might lead some one of his many wealthy friends to build here a memorial chapel to him as the first Bishop who exercised jurisdiction here. This would give the Church four beautiful church institu-

tions in the Missouri valley from Sioux City to Yankton.

"I cannot speak as a young man, for I am old, but like Joshua the son of Nun, with an undimmed eye and vigorous natural force, the best of health, with vigor of body and mind to carry out any work of my mission under the direction of my good Bishop, in what remains of mortal life. I am now looking for five years of good work, by the permission of the Author and Giver of life, and will then at ninety, if God so order it, say, 'Now lettest Thou Thy servant depart in peace.'"

THE PLATTE.—Bishop Graves writes from Marshall, Minnesota, February 11th, as follows: "I have finished my first visitation through the southern portion of the jurisdiction. I had but few confirmations (nine), as the notice was not given long before, and the Christmas season interfered with preparation. I was warmly welcomed by the people everywhere. I visited fourteen places. At the four parishes formal receptions were given me, and at all the other places I called at the homes of all the Church people and others who were likely to become interested.

"I have but three active missionaries besides the four rectors. The Rev. S. F. Myers, our missionary at Arapahoe, I took with me through the Republican valley, and arranged to have him open services at five additional places, stretching 150 miles along the Burlington and Missouri railroad, from Red Cloud to McCook. Another line of this road runs parallel with this thirty or forty miles north, the whole length of the jurisdiction, having half-a-dozen nice towns.

"Along the Platte valley and on the Union Pacific railroad I found the oldest towns of the jurisdiction, and four clergymen at work. I visited a number of the smaller towns, organized ladies' societies and arranged for occasional services from the rectors at North Platte and Kearney.

"I need at once a missionary along the line of the railroad from Hastings to Grant, and another at Broken Bow, Calloway and Ravenna. Another will be needed along the Elkhorn Valley railroad between Ewing and Valentine as soon as I can visit that field. Still another must be had for St. Paul, Ord and Loup City. Half-a-dozen more could be set at work, but these four must be had at once."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

MR. TYNG'S WORK IN JAPAN.

A NEW STATION AT KIOTO.

THE Rev. Theodosius S. Tyng writes, under date of December 15th last, as follows: "I have several matters of importance to report. First of these is the beginning of work in Kioto. Kioto is, perhaps, the best known abroad of all Japanese cities. In population it ranks next to Tokio and Osaka, having 270,000 inhabitants. It is the head-quarters of the powerful Shinshiu, or Monto, or Hongwanji sect of Buddhists, the only sect that now retains any great influence in Japan. Here are the numberless old temples which all tourists go to see, and here is now nearing completion the great new temple, built by contributions from all parts of the country, and intended to demonstrate the power of Buddhism to all the land, and even (for Japan is an ambitious country) to all the world. Looked at from one point of view, it is a symbol of strength. The great rope of women's hair, offered by myriads of devotees, to hoist up the great timbers of the temple, the hundreds of thousands of dollars which have been spent in its construction, certainly speak of life in Buddhism; but looked at from another point of view, this great enterprise tells of decay, material decay, because it is only by immense effort and with immense difficulty that the work has been even so far accomplished, and moral decay, for there has been untold dishonesty in the building of it. Nobody knows what it has cost, and I am informed that no accounts are kept, purposely, that the zeal of the priests in collecting may be quickened by abundant opportunity to help themselves liberally out of the money collected.

"It is needless to say that Kioto is a difficult field, and equally needless to say that

it is an immensely important one. Work has been carried on here for perhaps sixteen or seventeen years, but it has been left hitherto entirely to the Congregationalists, who have here their great training college, the Doshisha. The consequence of this has been that while in Osaka there are sixteen Protestant churches, in Kioto, with two-thirds of the population, there are only three, and one of these, the Doshisha collegiate church, contains almost no Kioto people. By a curious coincidence, the Presbyterians began work there within a few days of the time that we began. This sudden coming in of reinforcements to the Christian army, I am told, has seriously alarmed the Buddhists, and a consultation of their chief priests was held to devise means to repel the invasion, it being decided, among other things, to send to Tokio for help. On our part, we have done nothing but to rent a modest Japanese house, say twenty-one feet wide by fifty feet deep, fit it up temporarily for use as a chapel, and send three young men and one woman (all Japanese) to preach and teach, and gather together such people as are willing to hear. The Presbyterians have done no more as yet, and it seems as though so much alarm on the part of the owners and builders of these great temples, with their thousands of priests, were quite uncalled for; but they themselves know well it is not, and their contest against the Christian faith is assuming more and more the aspect of a death struggle.

"Now, let not any reader of 'The Light of Asia' shed needless tears over the downfall of what he may think the beautiful fabric of Buddhist faith. The spirit of the Buddha who renounced idol worship and taught

that salvation is by righteousness is not with the Buddhists, but with the Christians, and darkness is not coming because the 'Light of Asia' pales before the Light of the World.

"We have every reason to be thankful and gratified with the way in which our work has begun. People have attended largely and listened attentively, and the same hearers have come again and again, so that in the month since we began, the way has been opening into the houses of people who are anxious to be taught. On the first Sunday of this month I administered the Holy Communion for the first time in Kioto, the number of communicants being sixteen, six of them being the mission workers and members of their families, and the others students in various Kioto schools. So you see we already have a little church in the place.

"THE WORK IN TSURUGA.

"In Tsuruga, from which place I write, I administered the Holy Communion for the first time this morning to nine communicants. This place is the terminus of the railway from Kobe and Osaka to the north-west coast, and though the population is under 12,000, it is the principal port on this coast, and a place of great prospective importance. If Kioto is the headquarters of Buddhism, the three or four provinces stretching along the coast from this place northward are the region from which it gets its main support, and are described by the Japanese sometimes as the 'kitchen,' and sometimes as the 'stomach' of the Shinshu sect. As a matter of course the opposition to Christianity is stronger than in any other part of the country; but the religious spirit is also stronger, and though our work may be slow, we are likely to have here very earnest and steady Christians when once they are brought in. So far the work has developed with most unexpected rapidity. Our first service, in a theatre, was held at the end of June, and I have already baptized five adults and three children. They are all from one family—a retired physician and his wife, with a married son and daughter-in-law, daughter and three younger children. The father, who had before been favorable to Christianity, was greatly influenced to become a Christian by the remarkable reformation under the influence of the Gospel of his son, who had before been

very dissipated. The older man is possessed of some means, and has offered to give a *kura*, or fire-proof storehouse, to be turned into a church. It is 30 x 48 feet in size, strongly built, and will answer its purpose admirably. Of course I am delighted to have the church, and still more delighted with the earnestness which has led this man to make such an offering to God on the very day of his baptism. He will contribute something also toward fitting up the building, and I hope to have it ready for use very shortly.

"Besides the catechist in charge of this station, Mr. Okamoto, I have had a volunteer helper working here whom you will be glad to hear of. He is a communicant of St. Paul's Church, Osaka, Nagata by name, a dealer in tea, a man overflowing with zeal and energy. There is little doing in his business now, and he has determined to devote the time until the opening of the tea season in May to work as an evangelist, without pay. Until now he has paid all his own expenses also, and intended to do so always, but some money owing to him has not been paid and he is no longer able to do this; I have therefore undertaken to meet the greater part of the expense of his work, he still serving without pay.

"In addition to work here in Tsuruga, where he has brought his family, Mr. Nagata has been carrying on work in the town of Imazu, on Lake Biwa, spending about half his time there, walking back and forth to save expense, a distance of some miles over the mountains. This he can no longer do, as the mountain passes are filling up with snow, but must go around by train and lake steamer. This of course will increase the expense of his work. The prospect in Imazu is very encouraging. Mr. Nagata is not a man of any special education, but his earnestness has greatly stirred the people of the place, and out of a population of about 2,000 he has had audiences of 500 or more.

"A GREAT OPPORTUNITY.

"Since I began this letter a piece of news has come to me bearing on the decay of Buddhism. The great Cho-In temple in Kioto, well known to tourists in Japan, the chief temple or cathedral of the Jodo sect, has been seized, with all its contents, for a debt of 100,000 yen; say, \$80,000 in gold. If any one would like to buy it, and turn it

into a Christian church, \$50,000 would probably do it, and even perhaps half that sum might be sufficient. There is a good-sized building connected with the temple which, I am told, might easily be fitted up for a school-room and class-rooms, and plenty of ground to add other buildings, if needed. Perhaps some one who is thinking of putting up a memorial church will telegraph me authority and money to buy this.

"I am writing now from Fukui, in the heart of the Buddhist country. The work here for the last year or more has produced as yet no visible result in baptisms, and there are no catechumens. We have one preaching-place (I can not make up my mind to dignify these places with the name of chapels, in spite of the greater churchliness of the sound). It is a very poor one, and it was only with very great difficulty that even this could be found. The people in general are very unwilling to rent houses even to private Christians, and of course it is still harder to get any place for Christian preaching. For large meetings it is usually impossible to rent any place at all. I am convinced that if this region is to be worked effectually, we need to be able to buy houses to fit up for our work. The total sum required would not be very large, and it would be cheaper in the end, I believe. As matters stand, we are wasting our forces and our opportunities. Here in Fukui, for instance, we ought to have, say, four preaching-places in different parts of the city, each opened one night in the week, or oftener, if another catechist could be put in here. And so to a greater or less degree in other places.

"A BUDDHIST SOCIETY.

"Our difficulties here are greatly increased by the fact that unprincipled politicians are making use of the Buddhists for their own ends. They have formed an association with the tremendous name of *Sonno Ho-Butsu Daido Dan*, or Grand Union of Loyal Subjects of the Emperor and Devout Buddhists. Even this long translation does not quite convey the full meaning of the original, *Daido* meaning unity in essentials, and indicating that different Buddhist sects and political parties are to sink their minor differences and unite upon those points that are common to all. In this are enrolled, in this part of the country, many of the better class of people, and nearly the whole of the lower classes. Associate members pay a fee of twenty cents, full members fifty cents, and managers one dollar. Their tactics toward Christianity are almost altogether confined to a system of 'boycotting,' extending to all matters of social and business intercourse.

"It is not to be supposed, however, that the people have really such an amount of zeal for Buddhism as all this would seem to indicate. The main inducement to join the association is mutual fear. The shop-keepers of the towns particularly, who, as a rule, are not at all zealous, especially as to giving, are afraid that if they do not enter the Grand Union their country customers will desert them. For it is principally in the small villages among the mountains that genuine faith in Buddhism remains. The hearty worshippers of Amida, like the idol-worshippers of the later Roman Empire, are mostly *pagani*—villagers."

CHINA AND JAPAN.

CHINA is a colossal empire; Japan one in miniature. Japan may be among the "things which are little upon the earth, but exceeding wise"; diminutive, but "mighty"; yet it will probably never exert the influence in the politics of the East that China will exert, particularly after China is girded with the strength of modern civilization and Christianity.

The Japanese are the French of the East; the Chinese, the Germans or Anglo-Saxons. The Japanese are quick-witted, mobile, imitative, and in some things not exceptionally profound. They are intellectual as a read-

ing people, devour newspapers and books, and have one of the best extant systems of public schools. The Chinese are keen, slow to be convinced, stolid, independent, and deep. They cannot be said to be an intellectual people in the same sense as the Japanese, but they have the basis of intellectual prominence in their graded examinations, "literary class," and "show of learning." What they need is to modernize their methods and combine aristocratic with popular education, to entitle them to the designation, "an intellectual people."

To one coming from America, the Japan-

ese face has all the brightness, the Chinese all the stupidity; that is because the Japanese cast of countenance is more closely allied to the cast to which we are accustomed, the European cast. A short residence in China is sufficient to convince one that facial appearances, like some others, are "deceptive;" and that there are as great evidences

of intellectual capabilities among the Chinese as among any other nation, particularly a nation that has not "had a chance." I have seen as bright faces among the Chinese as among any people I ever met; I have seen as dull faces among the Japanese as among any people I ever met. —*Rev. L. A. Gould, in Baptist Missionary Magazine.*

ANNOUNCEMENTS.

Africa.—The Missionary Bishop of Cape Palmas has appointed Mr. Henry E. M. Hne Baker as missionary teacher at Gedagbo, the capital of the Tebo tribe, whose territory extends over 100 miles from above the Cavalla River rapids to the seaboard. This new station is at the furthest point in the interior yet reached by our mission.

—A letter has recently come from Dr. E. J. Tucker announcing his safe arrival at Cape Mount on the 3d of January. His sailing from Liverpool was delayed until December 16th. The surf being quiet he landed the large mission building, which he took with him, without difficulty. He was obliged to hire fifty men to carry the timbers of the house up the hill to its site at St. John's Station.

Japan.—Mrs. Belle T. Laning, wife of Henry Laning, M.D., of the Japan mission, died of pleuro-pneumonia at Charlottesville, Virginia, the home of her father, at midnight on February 11th.

—John J. Sellwood, M.D., of East Portland, Oregon, who at the December meeting was appointed as missionary physician to Japan, left his home February 10th, intending to sail with his wife from Vancouver, by the steamship "Batavia," for Yokohama, February 15th.

—Miss Lisa Lovell, at the stated meeting of the Board of Managers held December

10th, 1889, was appointed missionary teacher to Japan. At the meeting of February 11th the Board was notified that she had accepted her appointment, which took effect that day. It is Miss Lovell's purpose to proceed to the field after Easter.

—Mr. John D. Hird, a professor in the Maryland Agricultural College and state agricultural chemist, was appointed at the stated meeting of the Board on February 11th missionary teacher to Japan. Upon his arrival, Mr. Hird will be assigned to duty by the Standing Committee of the mission. It is expected that he will be appointed teacher of chemistry, physics and the natural sciences in St. Paul's School, Tokio.

China.—Mrs. Katherine L. Locke, wife of the Rev. Arthur H. Locke, after a prolonged illness, died at Saranac Lake, New York, on the 22d of January. Mrs. Locke, with her husband, arrived in China in the month of March, 1883. Because of her broken health they left Hankow in November, 1888, expecting to spend the winter in the south of France. Mrs. Locke's condition, however, made it necessary for them to come immediately to the United States. They arrived in New York in January, 1889, and have since been residing in the Adirondacks. Until recently there was good hope that Mrs. Locke would recover her health.

GREECE.

ALTERATION OF THE MISSION SCHOOL PROPERTY.

A NEW square has recently been opened close by the mission premises in Athens, which has necessitated an entire readjustment of the lines of the property. Miss Marion Muir writes with regard to this matter: "The minister for foreign affairs brought the city engineer on Saturday last and gave him instructions to see that the

plan of street and measurement of new court were given over to us at once, as our school court could not be allowed to remain open to the street. The new line will change the form of our court; but I do not think that will be against us, for we shall gain part of the site of an old house just removed for the ground we lose at the entrance, which will make our court more shapely. To-day I have sent for permission

to construct the wall, and now I hope to be able to use the Bohlen Fund in constructing at the new entrance 'the Bohlen industrial wing.'

"We must dig out a foundation for the wall, and this alone may lead to excavations in the court. It is generally believed that our court has a good part of the old market place under it, and the excavations may be very interesting. To guard against trouble in working it, and at the same time thinking it would not be fair for Greeks to excavate on American property, I asked the minister for foreign affairs, who is also president of the Archæological Society, if the American Society of the Art School here

could be allowed to make the excavations. He said, 'I give you full permission to do what you like in the matter.' The president of the American Art School has been to see the place and he is very pleased to have the work to do, and also to be of service to the school.

"The Roman Catholic church, which joins on part of our east wall, has to come down also; so, when all is finished, our school will stand out all alone in the great square of the Agora."

Miss Muir adds: "The new American consul comes daily to listen to the readings of Greek in our school to get his ear educated to the sound of Greek."

AFRICA.

NEWS OF THE MISSION.

THE Rev. M. P. Keda Valentine, in writing from Cuttington Station, December 10th last, says: "Our Bishop has been quite ill; but, thank God, he has recovered. He had just returned from a trip in the interior, where he went farther than he had ever travelled in that direction, and ended his journey in the capital of one of our largest tribes, and made arrangements for a station. The territory of the Tebo tribe extends over one hundred miles, from above the Cavalla rapids to the seaboard, with a line of towns all through the forest from north to south. A missionary in the Tebo capital will have wide scope for work, and Christianity once well established in that heathen city, will have wide influence for miles around.

"Our semi-annual convocation at Cape Palmas has just ended, having met on the 6th, 7th, and 8th of this month, and many of the members have returned to their posts. Very interesting reports were read, followed by lively addresses. I am fully persuaded that the Holy Spirit is working among us.

There is life in the Church, men are truly working for the salvation of souls, and there is substantial progress in the work. Men are beginning to understand what it really is to be a Christian and to do the work of a Christian. The Saviour's injunction, 'Freely ye have received, freely give,' is gradually being realized. We pray that such life and progress and experience in the work as we are beginning to see and feel now may increase more and more, until true Christianity, with all its privileges, shall be well established here in these benighted territories of ours, that our posterity may have the happiness to enjoy such high and healthy Christianity as is now enjoyed by the races of Japheth."

In another letter, Mr. Valentine, writing of the Bishop's illness, says: "From pressure of duty which he was leaving behind him in starting upon his tour, and the consideration of the Cape Palmas Convocation, that was coming on, he was compelled to make too rapid marches. Providence smiled on us, however, and he has recovered."

CHINA.

A GREAT NEED OF THE ICHANG STATION.

THE Rev. Herbert Sowerby writes from Ichang, December 10th last: "The Bishop has been here on a visit, and was very much pleased with the work. He fully sees the necessity of securing a lot or house. We have the only house which we can rent, and this may be sold at any time, and then we must leave. The lots are all taken and the

English consulate cannot get one. The price of this house is, say, with what little may need to be done, \$8,000. Though this seems a high price, remember that it is the last lot, that it has a new house on it, and has a rear garden large enough to put another house on, and that its front and *bund* will always be salable at a good figure. If we do not take this we must buy a lot in a

dirty and unhealthy part of the city, a long, narrow piece surrounded by Chinese houses and fever, and where any day a fire may burn us out, and which would cost \$6,000, be one-third the size of the present house, and not salable should we wish to get rid of it. If the Church at home takes any interest in systematic evangelistic work connected with its schools here, then it will support the Ichang station.

"The Bishop held a confirmation here. The Church members provided a little Chinese feast for him. We have now in Ichang and Sah-sze thirty-three (men, women and children) baptized. We baptize only those who have some employment, and employ as workers at the station only those from our schools and college.

"I am mostly employed just now in preparing three young men to be evangelists, who have been for years at the Bishop Boone Memorial School, at Wuchang, and are aged respectively twenty-one, twenty, and nineteen. Mrs. Sowerby has begun work again, and the women's class has increased from three or four to more than a dozen."

CHRISTMAS-TIDE AT SHANGHAI.

MISS SYBIL CARTER writes from Shanghai, January 3d last, as follows: "Christmas has passed very happily at St. John's, and I wish that all the friends of missions could have seen the pupils of St. John's College, St. Mary's School, and the orphanage.

"On Thursday before Christmas there was held in the church the semi-annual meeting for reports of the Deacons. As it was all in the Chinese language I cannot report that, but the day was closed by a Chinese feast in the house of the Rev. Mr. Pott; that I can report upon fully, for I enjoyed the dainty fare exceedingly, as well as the company of our whole staff of workers in St. John's. I am told these meetings occur twice a year; Mr. Yen holding one during Easter-tide, Mr. Pott the one near Christmas.

"Christmas Eve was to have been children's day, but the fact is we all seemed included in the festivities; so we forgot the distinctions of age. Early in the afternoon we found ourselves in Miss Spencer's school-room, looking at the fine tree she had prepared for her boys. Suddenly a cry arose, and in came Santa Claus. As he had never

been seen by any of the young people, you can imagine the delight his coming gave. Presents showered thick and fast, every one being remembered by the kindly old gentleman, and the Chinese boys were very happy. They were called upon by their teacher to sing a Christmas hymn in English, which they did exceedingly well. One cannot say too much in praise of the music here. Mr. Pott and his wife, and Miss Spencer are indefatigable in drilling boys and girls, and the music in school and church services is a very great pleasure to all who hear it.

"After the exercises were over in the college, we took our supper hastily, and at seven o'clock, went over to St. Mary's, where the girls were to have their tree. Very soon after we reached the room the side door opened and the orphans came in from the orphanage next door. Then the girls of St. Mary's School came in. How can I help you to call them up to sight in far-off New York, these bright little people, so round, with many dresses to keep them warm—such plump, chubby ones they are? As their custom is not to have fire in their houses, they look like bundles of cotton wool, with heads peeping out at the top; for every cold day they have, not an extra shovel of coal, but another garment put on. Well, Santa Claus came to them also, and though they were panic-stricken for a few moments, and ran wildly into corners, they were soon running around his feet, feeling he was a friend to all.

"One little incident will be of interest to you. Just before the door was opened for us to go in to see the tree, we observed, while our pupils and orphans were in their holiday garments and sitting in chapel looking so happy, that clustered about the door were a group of the poor heathen children from the village near by. We saw the great contrast between them, with their thin, ragged clothes and dirty faces, and our happy Christian little ones. Some one said, 'I wonder if the poor little ones cannot be let in.' Mrs. Boone asked Mrs. Pott, who has charge of St. Mary's, if she was going to let the village children see the tree. I shall never forget the joyful ring in her voice as she called out, 'Yes, indeed, and they shall have some of the feast too.'

"I hope that, some day, Mrs. Pott will visit America. I want many to see this glorious woman. I feel, every day, that if

we had done no more in the past fifty years than win her and educate her to do the grand work she is doing for girls here, all our money would have been well spent. She knows every child, and every one knows her. The love they show for her is beautiful. If she opens the door unexpectedly the little ones flock about her, each telling her the pleasure or trouble of the moment,

and she hears all and helps all. The work here is much blessed in having such excellent workers as Mr. and Mrs. Pott.

"On Christmas morning we had early Communion at half-past seven, and at ten the Litany and Christmas carols. All the foreign children were then given luncheon at Mrs. Boone's, and immediately after a small tree was given."

JAPAN.

NEED OF MONEY FOR MR. TYNG'S WORK.

THE Rev. Mr. Tyng, in continuing his letter of December 15th last, of which a large portion is given elsewhere in this magazine, says: "Now I come to what is at present my greatest difficulty—the want of money to carry on the work. There is made to me, out of the appropriation for chapels and outstations, an allowance of a little over \$1,000 a year. Out of this I must pay all the necessary expenses of carrying on the work in sixteen different places. This includes rent of four preaching-places and houses for eight native workers, the fitting up and furnishing of new preaching-places, books for the use of the workers, both in their own studies and in direct mission work, and the travelling expenses of all engaged in the work, including seventeen regular native workers, myself and any others, natives or foreigners, who may from time to time go out to help me. The sum at my command is utterly insufficient. It is, it is true, considerably larger than last year; but the expenses have increased in much greater ratio. Until recently my country work, being carried on chiefly in the provinces of Kishiu and Yamato, was comparatively inexpensive. With one brief exception, I never had to pay any rent for preaching-places, the people furnishing them themselves. Now, the people who were once disposed to interest themselves in Christianity, as the latest novelty, are absorbed in politics, and even in Kishiu and Yamato it would probably be impossible to do our work over again with as little expense as before. And the new work in Kioto, Tsuruga, Takebu, and Fukui is many times more expensive than the old. The beginning of work, too, involving the expense of fitting up the places in which our work is carried on, is more costly than after it has been started. For

these reasons, one-half of my annual appropriation has gone in three months, from September to November. In Kioto alone I have been obliged to spend in three months one-quarter of the amount appropriated for all my stations together.

"To pay the workers now in my employ and to keep up the work as it is I shall need about \$600 more for the remainder of the financial year. More than this, to make the work really efficient, I ought to open immediately not less than eight new preaching-places—one in Wakayama, one in Yuasa, a large town near Wakayama, two in Kioto, one in Otsu, a town of 20,000 inhabitants, forty-five minutes by rail from Kioto, one in Takebu, and two in Fukui. These could all be worked with my present force, and would greatly strengthen the efficiency of our labors. These, if rented, would cost, including fitting up, rent until September 1st, and additional expense of carrying on, about \$100 each. If I could buy instead of renting, in say about half of these places, I could spend from \$2,500 upward with very great advantage. But that I suppose is hardly to be thought of now.

"If I cannot in some way open up these new preaching-places, the work, especially in the new stations Kioto, Takebu, Fukui, etc., can have but a fraction of its proper efficiency. You appreciate, no doubt, quite as well as I do that this is, *par excellence*, the mission work.

"I may add that I intend to appeal for help to some of my personal friends, and if the Board can make me an appropriation, I shall be glad to apply upon this anything that they may send me for the purpose." *

* In response to Mr. Tyng's appeal to his friends \$961 has already been received at the Mission Rooms.

MISCELLANY.

TOPICS FOR PRAYER.

- I. That Almighty God would raise up workers for the China mission in its great need.
- II. That there may be a greater consecration of life and money as a fruit of this Lenten season.

MISSIONARY HYMN.

In the palace of God the board is spread,
The house is ablaze with light—
The harp and the flute and viol sound,
The servants are robed in white.

Chorus.

Gather My guests from the North and South,
From over the western sea;
Gather from under the rising sun,
That full may My mansion be.

There are deserts of snow and cruel ice
O'erarched by an arctic night,
Where the shuddering savage sighs and
waits,
Expecting the coming light.

There are acres of burning, barren sand,
Where torrents are ever dry,
And rovers, for lack of cooling streams,
Lie down in the dust to die.

There are hunters in forest, mountain, moor,
And divers in ocean's waves;
There are miners for gold and diamonds
That know not the blood that saves.

From the hedge and the highway, street, and
lane,
We summon the sinners all—
The hungry, the thirsty, the halt, the blind,
To answer the gracious call.

Till the house of the Lord be filled through-
out,
Till ordered the guests in place,
In the wedding array of garments clean,
Till the Master shall show His face.

—Rev. S. Baring-Gould.

SOME expert statisticians compute that in 1990 this land will have a population of 1,200,000,000.

GREAT RESULTS IN A SHORT TIME.

THE Rev. Dr. W. Ashmore, who was returning to his work in China, writing concerning the missionaries on board the steamer "Belgic" from San Francisco, who were returning to Japan, says: "They are full of enthusiastic hope with reference to their future, and well it may be so. Where in all the wide domain of missionary effort, at home or abroad, have such stupendous results been reached in so short a time? Less than a quarter of a century ago, and there was still posted up along the roadside an edict of death to any one becoming a Christian. Yet to-day there are Christians starting up all over certain portions of the empire now under evangelization. There are Christians in the country and Christians in the cities; Christians in the shop and Christians in the field; Christians among the common people and Christians among the nobles; Christians even among the chief rulers of the empire. The old edict of death is itself dead, and Christianity lives. Everywhere it is asserting itself as the regenerating force of the empire. It is the power of the future. It has not gained its victory yet, but it has its enemy at close quarters. Heathenism has to fight for its life. Before this century is up, it will be shown beyond a peradventure that Christianity is to rule Japan, and that the Shintoism of the ages is to be laid away in the sides of the pit where sleep all the dead paganism of the past.

"Look, for instance, at these statistics of the American Board, given by one of their missionaries in a home paper, and confirmed by those here on board the steamer. Fifteen years ago—only fifteen years ago—they had two puny little churches, with about a dozen members in each. A day of small things, truly; a time when unsympathetic countrymen looked on to smile with contemptuous unbelief. Smile while you can, ye sceptics! This is God's work, and not man's. To-day these American Board brethren have fifty churches. They occupy as mission centres eight different points, stretching along over a space a thousand miles long, in which are not less than a

hundred out-stations. The two dozen members have swollen to 8,000."

THE NEWEST AFRICAN STATE.

THE most recently formed African state, Zambesia, which is to be governed and developed by the British South African Company, is of enormous extent, being three times the size of the United Kingdom itself. It lies between the present possessions of England in southern Africa and the great Zambesi river, and the charter includes all that is between the Portuguese possessions on the east, and the German protectorate on the west. The native chiefs have invited the British to come in, and the new company, at the head of which are the Duke of Abercorn, the Duke of Fife, and Mr. Cecil Rhodes, the South African millionaire, is pledged to secure all this immense territory against the slave trade and liquor traffic. It will be the only state in Africa under foreign control from which the ruinous liquor traffic is excluded, unless we except that portion of the Niger territory ruled by the Royal Niger Company.

THE WORKING OF THE LEAVEN.

The Harvest Field, a paper published in India, gives a remarkable account of the interest manifested in Bombay in regard to the protection of the Lord's Day. It seems that it was proposed to change the day of the sailing of the mail steamer for England to Sunday, and the proposal has been strenuously opposed by the chamber of commerce, the corporation of the city, and a great demonstration in the town hall, of representative Christians, Jews, Parsees, Mohammedans, and Hindus. At this grand gathering men of various nationalities and faiths uttered in the strongest language their feeling in reference to the value of the Christian day of rest. This movement may well be considered a sign of the leavening influence of Christianity in India.

CHURCH UNITY AND CHRISTIAN MISSIONS.

THE unity of the Church is essential to the final success of missions. To borrow Dean Alford's words: "That unity which gives power to missions, those missions which rest upon Christian unity, are to-

gether the seed of the Church." How can we escape the order and relationship of these two great conceptions of Christian unity and Christian missions as Christ binds them together? How can we escape the influences and conclusions that travel with the historical fact that Christian missions and Christian unity grow in the same soil, and are fostered by the same influences?—*Missionary Review*.

AN INCOMPARABLE OPPORTUNITY.

IN a recent address in England, Dr. Maxwell, a medical missionary in China, spoke as follows of the missionary hospital at Swatow, and of the incomparable opportunity possessed by medical missionaries of bringing home spiritual truth to the hearts of the people: "Hundreds of patients have left that hospital servants of Christ. There is no question of that. No less than 100 patients last year asked for Baptism in that one hospital. Now what is the secret of the success which has attended the work of the Swatow hospital? It is that while such brethren as Drs. Cole and Lyon, devoted, skilled Christian men, have done their best, and have shown their own zealous interest in the spiritual welfare of their patients as far as they could, they have been backed up by a number of like-minded men and women. The result is that all through that region, 100 miles to the north, 100 miles to the west, and 100 miles to the south of Swatow, you will find not only a large number of mission stations planted, with actual congregations, the direct fruit of conversion in the hospitals; but also all over that region, in villages here and hamlets there, you will find Christian men and women in ones and twos, living witnesses for the Lord Jesus Christ where there are no stations.

"You must recollect that there are no opportunities in China to be compared with these. I speak strongly. I speak from my own experience and from what I have seen of others. It is my conviction that, considering the time that the patients are with you, considering the spirit they are in whilst they live while separated from their heathen friends, there is no opportunity to be compared with the opportunity possessed by medical missionaries, and those who are working with them, of seeking to bring

home spiritual truth to the hearts of these people."

MY CROSS.

When my way is hedged about me,
Hedged with thorns of care;
When the cross I loved so dearly,
Seems too hard to bear;
When my heart is bowed with sorrow,
And no light I see—
Lord, thy tender mercy pleading,
Let me lean on Thee.

—Selected.

WILFUL PREJUDICE.

AN American gentleman states that he stopped once in the port of Amoy, China. He conversed with an intelligent ship-chandler, who resided there and who said that he had absolutely no faith in missionary work among the Chinese. "They will *profess* religion just as long as they are paid for it, and no longer."

The gentleman mentioned this conversation to the Rev. Dr. Talmage, who has long been a missionary at the same port. The doctor smiled sadly. "Such perverse misconception of our work," he said, "is one of the trials we have to bear. It is useless to reply to wilful prejudice; but if you wish to test the matter, I can give you the opportunity. You are going to Foo Chow. If you will go there overland I will arrange it that you will put up with a native Christian family for every meal you take and every night you spend on the road."

A REMARKABLE LETTER.

THE Baptist *Home Mission Monthly* for February prints a letter from a contributor whose interest in missions in this country had been greatly stirred by the words of a minister's address to which he had just listened, and says: "Accompanying this letter was a check for \$5,000. . . . This letter is not from a millionaire, but from one with but a moderate amount of this world's possessions. The gift is not a fraction of the income, but \$5,000 taken from the principal. How rarely persons give of their principal while living! There are hundreds of Baptists throughout the land equally able, and many much more abundantly able to do this thing. To whom does the Lord's message come, 'Go thou and do likewise'?"

"Note the spirit in which this gift is made: '*I will give myself the joy of investing it in helping,*' etc. This language is the genuine expression of the soul. If there are Christians who do not know what this means, but who 'give grudgingly,' here is something for them to think of. . . .

"Let pastors note the influence they may exert in stimulating the benevolence of their people. It was a pastor who spoke these stirring words referred to in the letter. . . . There are pastors, in whose churches are men of large wealth, but of small benevolence, who could not do a better service to the souls of these men than to tell them plainly and lovingly that they are robbing God by defrauding Him of the tithes and offerings which are His due."

A CHANGE IN MISSOURI.

THE Rev. Dr. Henry A. Nelson, the editor of the *Church at Home and Abroad*, has recently made a visit to Missouri and other states west of the Mississippi. In writing concerning what he saw at St. Joseph, the city of 60,000 people, built on and among a picturesque congregation of hills on the east shore of the Missouri river, he says: "On one of my days in St. Joseph, I visited a part of the schools for colored pupils. In one large and commodious building we found 375 pupils of different grades. The building is sufficient for 600 or more. Thirty-three are in the high-school department. The senior class, consisting of five young women, were reciting to the principal. Their lesson was in Cicero's first oration against Catiline. They read and translated well. Their knowledge of the words and phrases and construction was tested by suitable questioning, and stood the test satisfactorily. Mr. Jones, the principal, was educated at Lincoln Institute, in the capital of Missouri. He is a gentleman, a respected citizen of St. Joseph, and has held a seat, for a term of two years, in the city council. Twenty-five years ago he was a little black boy who, like his mother, was the property of some man, as liable to be sold for money or bartered for other property as any mule or pig or bale of hemp.

"The times have changed, and Missouri has changed with them. My own opinion is that Missouri has had a large share, and is to have further share, in the work of chang-

ing them. In the public schools of St. Joseph now there are between 600 and 700 colored children, their school-houses and facilities for instruction being on a level with those for white children. The colored teachers in charge of the school-rooms which I visited were self-possessed and courteous, and the rooms were as pleasant and as well furnished as any in which I was ever a pupil or teacher."

RESOURCES OF THE SOUTH.

In the *American Missionary* it is said: "Wonderful and more wonderful tales are now reaching the world of the unlimited resources of the South. They are a new discovery even to the South itself. These stories of lumber and mineral wealth are turning the tide thitherward. Towns and cities are beginning to spring up as they have in the West, and both great need and rich opportunity call for immediate missionary work. This new population is mostly, as yet, from the North, though many from Wales, especially miners, and from other countries of the old world are beginning to come in."

ENGLISH COUNTRY CHURCHES.

A correspondent of the *Church of To-day*, writing from the Isle of Jersey, says: "One who has read the average English books of fifty years ago and formed his ideas on them is to-day in a strange land. Here he finds no decay, no slovenliness, no dirt, but everywhere is clean, sweet, carefully kept church property. Out of over one hundred churches visited and thoroughly examined during the last year, most of them in out-of-the-way places, in hamlets or by the sea, not one, not one has been found neglected. North, south, east and west the statement holds true. Even in this quiet nook of Jersey where, as in all corners, the dirt of neglect might first be looked for, all is in good order. Nor has there been seen a tangled, overgrown churchyard, but the graves are kept and the grass cut and the headstones in position. Within the church, no dirt remains on the floors, or dust on the seats, nor is want of care visible in chancel or desk or pulpit."

— Outside of the thousands of churches in London, there are 500 missionary workers. Each missionary calls on 500 families every month.

FRAGMENTS.

— The Society for the Propagation of the Gospel has received a donation of \$45,000 in memory of the late Rev. John Turner, for some time a curate of the parish church of Whitby.

— The Rev. Dr. Charles F. Hoffman handed Dr. Jaeger a check for \$2,500 for his colored orphan asylum in Virginia. On the same day a lady of New York handed him a cheque for \$1,000.

— Mr. Wilmot Brooke, who has returned to England after visiting the upper Niger regions, says the climate there is healthy, the country thickly populated, and the opportunity for work ready at once.

— The last report of the Madras (India) diocesan committee of the English Society for the Propagation of the Gospel shows that during the year 1888 the native Christians of the society's mission in the Madras presidency contributed about 28,000 rupees or nearly \$13,000.

— Princess Arisugawa, of Japan, who is at present in Berlin, has paid long visits to the various charitable institutions of that city, and has shown the deepest interest in learning all the details of their management. She intends to found similar institutions in her native country.

— Government records show that since 1820 the United States have received no less than 15,000,000 people from the Old World; Great Britain contributing about 6,000,000; Germany, 4,500,000; Ireland, 3,500,000; Norway and Sweden, 800,000; and France, 350,000.

— In the *Missionary Review*, the Rev. Dr. Ellinwood declares that the first difficulty in the problem of Christian dealing with the Indians of New York is the educational difficulty. Fifty years of the government day-school have left paganism dominant and defiant almost within sound of the church bells of Syracuse.

— The Rev. Mr. Allegret, of the French Congo mission, has recently reached the upper Congo region, and he writes: "My mind often reverts to those whom I love in my native land. Yet I do not wish to be with them. I know that I am *where I ought to be*, whatever may be the fate which Africa reserves for me. Is not that the ideal thing?"

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE March meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday the 27th, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY,
Secretary.

SYSTEMATIC GIVING.

THIS Lent we wish that many branches of the Auxiliary which have not yet adopted the plan of systematic giving of money for missions would follow the example of such as have already done so.

From the Indian women of the Niobrara Deanery there came to us, a short time since, \$144, the contents of the mite chests distributed among twenty-one mission stations. And with the return came the request for fifteen boxes more, to be sent the Rev. Edward Ashley at Fort Bennett, and an acknowledgment of fifty lately sent the Rev. A. B. Clark at Rosebud Agency.

Mrs. Burt writes from Crow Creek Agency: "The society is prospering this year. What pleases me most is to see the number of women who have never been before, and some of them are among the most regular attendants. A good many have mite chests, and the contents of most of them show that their owners have been faithful. Sometimes the count shows the same number of pieces that they have been weeks in collecting.

"Last summer one of the women asked for a box for her little girl, five years old, saying that Grace had often wished to put money in her box, until one of them thought of the child's having one for herself. So I gave her one of the little Lenten boxes, shaped like a church, with no idea that she would keep it long. But when it was time to open the boxes, six months latter, Grace's box was brought with her mother's, and her mother told us that when any money was given her she would nearly always put at least part of it into her mite box. When asked whom she wished to give the money to, she thought a moment, and then answered, '*Ha sapa*' (colored). She was at Hampton with her own mother, who died there, and though very small when brought home, she shows a faint recollection of the colored people."

To those who may be minded to follow the good example of the Auxiliary in South Dakota we would mention again the mite chests for General Missions,

always to be had, free of charge, from the Mission Rooms, and also the Auxiliary envelopes, which may be used for any object of the Auxiliary. These last are in packages of twelve, one for each month in the year, and may be obtained from the Secretary of the Auxiliary at the rate of \$1.50 a hundred packages, or seventy-five cents for fifty packages.

ORGANIZATION.*

BY MISS A. B. STAHL, VICE-PRESIDENT, NORTHERN DEANERY, OF THE CHICAGO BRANCH OF THE AUXILIARY.

In the development of an idea one is led to an analysis of the word or words embodying it. The idea I desire to bring before you is that of *organization* in contradistinction to that of *mechanism*.

The word *organization*, in its original Greek root, grew out of the same soil as the word *mechanism*. Turn to your Greek and Latin lexicons, and you will find no distinction in the definition of the two terms. But while the word *mechanism* has become fossilized in its original meaning, and so remains with us, the word *organization* has, through the alchemy of time, acquired new force and scope. . . .

In its modern sense, *organization* conveys to us the idea of *living energies*; *mechanism* that of *lifeless energy*. It is this idea of living forces, of energies instinct with life, that I wish to keep before you, in speaking of the work and methods of the Woman's Auxiliary in its various diocesan branches. We call ourselves this or that branch of the Woman's Auxiliary. This implies a living connection, a life-stream of sympathy with the general organization. Therefore one of the primary essentials in the establishment of a diocesan branch is an intelligent, active interest in the work of the whole body, and a true sympathy with its various members.

This *esprit de corps* between all the branches, this recognition of the general welfare of the Auxiliary, of whose life we only form a part, must be one of the foundation principles of a sound diocesan organization. We should also never forget our consecration as a part of the mission force of the Church Catholic. This sense of a living union with the greater life will quicken the individual diocesan life, enriching and strengthening its energies. We must not be just set in motion—we must help to move.

Keeping in mind this distinction between

organization and mechanism, let us turn to the practical workings of the Auxiliary within the diocese.

One of the greatest obstacles the Auxiliary has to encounter is the indifference of the average Churchwoman to the subject of missions, whether Diocesan, Domestic, or Foreign. She has no feeling of personal responsibility, or interest in the matter, relegating all such things to their proper Church channels, and not troubling her conscience about them. "Thy Kingdom come" of the "Our Father" has not yet interpreted itself to her heart.

The spirit of the age is more humanitarian, more philanthropic, than evangelizing in its tendencies. So the first duty of the diocesan organization is to rouse people from this apathy. The aid and guidance of the clergy must be asked, and the women of every parish and mission awakened to their personal responsibility in this great mission work of the Church—awakened not only to their individual responsibility—but to the spirit in which the responsibility is to be met.

It must not be met as a detached Church duty, discharged when the garment is made, or the meeting is over, but as an animating principle of daily life. "He that abideth in Me, and I in him, the same bringeth forth much fruit." Just as the diocesan branch must be a living member of the whole Auxiliary, and the Auxiliary itself a part of the forces of the Church Militant, and the Church Militant still in its earthly struggles an expectant part of the Church Triumphant—so we must, each and all, feel that, as living members of this glorious organization—the Church of the living God—we are constrained by our very privileges to help "bear the burden and heat of the day," and to work while there is yet time.

But do we appreciate these privileges and our present opportunity? The law of all life here and hereafter is service. But

* From a paper prepared for the triennial meeting of the Woman's Auxiliary.

will eternity any more than time give back to us the special work to do, that the special need of the hour that is past asked of us? Shall we mourn through all eternity this lost opportunity? As soldiers of Christ, we must carry His banner forward, we must try to win the whole world to Him, or our hearts are not in His cause, and so our hands let slip the duty they should grasp.

Enthusiasm kindles enthusiasm, and when the diocesan officers feel the enthusiasm of the work, this feeling flashes like an electric message along the lines of routine to their fellow-workers, and warms the heart it reaches. The mere mechanism of the diocesan branch may be perfect, and the work lifeless and automatic; what we want is true organization—life touching life, and energies combining to successful issues. Each parish officer, each mission member, must feel herself a living, needed, active part of the whole work.

To this end the diocesan officers must develop the parish branches as much as possible, and the parish branches the individual member. It should be the determination of the diocesan officers to establish a branch in every parish and mission in the diocese. Where the people are too poor or too overburdened with parish needs to contribute financial aid, meetings should be held once a month to work for missions and to learn about missions. These meetings should always be opened or closed with a short service, including a missionary hymn. Then, while work is going on, some story from mission field, hospital or school should be read or told to attract interest and awaken sympathy. The principle, that no one is too poor, no one too lowly to do something, to give at least the cup of cold water in His Name, should be strenuously enforced. A rag-carpet can be sewed, a scrap-book made for some mission school, when even a few pennies could not be saved from narrow incomes, and an offering in money is an impossibility. The dignity of helping in God's work elevates the whole life, whether the gift has the romantic charm of a scholarship in China, the sweet savor of some sacrifice for the patient missionary toiling near one's own home, or is only the humble offering of the labor of tired hands for the Master's service.

"Not what we give, but what we share,
For the gift without the giver is bare."

Outside of mission and parish there are

also stray members of the Church to be looked after, taken by the hand and led to their place, the place that is waiting for them in God's service. In reaching these scattered children of the Church, the Church Periodical Club and such an organization as that of the Correspondence Committee of the Chicago Branch will be found efficient aids.

The sympathy that is established between the general officers and the various parish branches through the personal visits of the former is very helpful to the whole work. As these visits are not always possible, cordial intercourse by letter, and an occasional sending of Auxiliary literature keep alive this feeling of mutual interest. The parish officers should be faithfully urged to stimulate the personal responsibility of the members.

If we choose Christ for our Master, we must be about His work. We dare not fold our hands in idleness. The well-known ejaculation of St. Augustine, "Make me holy, but not now," has sprung at times from all our hearts. We put off the duty we will not grasp just now; we close our eyes to the responsibility we do not wish to see.

In a short paper such as this, means and ways of strengthening and developing the Auxiliary within the diocese can only be hinted in outline. May I gather these few suggestions into a quick summary?

The diocesan officers should never lose sight of the spiritual side of the work, of the need of the quickening grace of prayer, of that clear-eyed charity which can "read between the lines" of small accomplishment the greatness of the effort and its real worth, and of the sympathy that develops that "courtesy of the heart" which is patient with prejudice and tolerant of opinion.

A personal interest in each parish branch should lead to an intelligent understanding of its abilities, of what it can and what it cannot do. The duty asked of each should be wisely asked. Heavy burdens should not be put on weak parishes, and discouraged workers should be persuaded to persevere. The Auxiliary meeting in either parish or mission should be the rallying point for all the women of that parish or mission, high, low, rich and poor, all feeling the common bond of sympathy which draws them

together then in service, as it does, at other times, in worship. Rather, shall I not say, it should be made part of the common worship of the parish in the sense that "*laborare est orare*"? And so, feeling the Auxiliary to be an organization that demands the intelligent co-operation of all its members, and not merely an excellent piece of missionary mechanism, which a guiding hand can set revolving, as the Buddhist does his prayer-wheel, let every daughter of the Church come forward with alacrity to do her part in the great work, and do it faithfully.

It is in Baptism we receive our commission to "fight the good fight" and carry forward the standard of the Cross. The Auxiliary bids us remember these obligations, and offers to our individual efforts the opportunity of organized action. Dare we neglect this opportunity?

To us, each and all, will come "the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." What shall we then have to offer God,—the fruit of much labors, or only a few scant sheaves?

NORTH CAROLINA.

NEEDS OF AN INDUSTRIAL SCHOOL.

THE Rev. J. A. Deal writes from Franklin, N. C.: "In our Sunday-school of 135 pupils there are seven men and women about seventy-five years old; grandchildren and grandparents sit in the same class. The day-school now has sixty-nine pupils, and new pupils are coming in each week. I should judge from our present roll that there will be about one hundred pupils, average attendance about seventy. The teacher, believing that 'cleanliness is next to godliness,' has impressed his belief upon the pupils, and they are a marvel of neatness and good manners.

"By April 1st, I hope to have things in shape for opening an industrial department. A better method of farming and gardening

than prevails here is to be taught; the boys also are to receive instruction in carpenter's work and on the lathe. I am very anxious to have the girls and women taught cutting and sewing and general housework, especially cooking. As yet I have no tools for the boys, nor kitchen utensils for the girls; nor, after present contracts are paid, have I anything for instruction, excepting for our present teacher, whose other duties will soon interfere with his school work to some extent. Could I only get forty scholarships at ten dollars each, I should feel that the means would be more nearly adequate to the work undertaken, and only undertaken because so necessary. Should any one feel disposed to aid me in this work, I shall be most thankful to hear from him."

GREECE.

DEATH OF AN OLD TEACHER—NEEDS OF THE SCHOOL.

MISS MUIR writes from Athens, on October 14th, 1889: "Last week our old teacher, Widow Helene Zenophodidis, passed away at the age of 85. She had charge of the infant department for nearly forty years, and she discharged those duties most faithfully. Her mind was a little clouded toward the end, but clear and strong on the point of duty, and still within a few hours of her death she had a class in imagination always before her. It can truly be said of her, 'Well done, good and faithful servant.' About sixty of the children, with all the teachers, *all of whom* had been her pupils, followed her to her last resting-place.

"The children are trying to raise enough money to get a marble cross or slab for the grave."

On January 21st, Miss Muir writes: "We shall need all the money we can get this year, being obliged to conform to the order laid down by the government for arranging and improving the city. Be sure not a cent will be thrown away carelessly. I have worked in the school now twenty-four years, and I have kept the property in as good condition as possible; but now the poor old window-blinds are very frail, some of them we are afraid to open even, lest they should come down on the passers-by. The entrance doors have been patched till they are past mending. They have stood the summer heat and winter blast for over fifty years. The outside of the building wants a thorough cleaning also. So be kind enough to think of us when you are present at any of the meetings for young ladies." We shall be glad to receive gifts for these repairs.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from January 1st, to February 1st, 1890.

ALABAMA—\$110.95

<i>Birmingham</i> —Advent, Domestic, \$3.15; Foreign, \$3.25.....	6 40
<i>Florence</i> —Trinity Church, Foreign.....	6 55
<i>Greensboro'</i> —"Alabama," Sp. for Bishop Leonard, for a scholarship, \$40; for salary of Rev. F. W. Crook, Logan, Utah, \$35.....	75 00
<i>Mobile</i> —Church of the Good Shepherd, \$12; Wo. Aux., \$11, General.....	23 00

ALBANY—\$783.86

<i>Albany</i> —All Saints' Cathedral, Foreign.....	65 53
St. Paul's, Domestic, \$200; Colored, \$54.96; Foreign, \$50; "Paul Beck" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; "Pauline Beck Hewson" scholarship, St. John's School, Cape Mount, Africa, \$25.....	369 96
<i>Ballston Spa</i> —Christ Church, General.....	23 00
<i>Delhi</i> —St. John's, Indian.....	13 01
<i>Duanesburgh</i> —Christ Church, Domestic.....	7 75
<i>East Springfield</i> —St. Paul's, Domestic, \$7.50; Foreign, \$7.50.....	15 00
<i>Essex</i> —Miss Sarah DuBois, through Wo. Aux., Sp. for support of Constance DuBois in St. Mary's Orphanage, Shanghai, China.....	30 00
<i>Green Island</i> —St. Mark's, Domestic.....	15 35
<i>Hogansburgh</i> —St. James', Mary Fulton, Mite Chest No. 35,818, Domestic.....	7 25
<i>Kinderhook</i> —St. Paul's, Foreign.....	11 16
<i>Lansingburgh</i> —"E." Domestic, \$4.75; Foreign, \$3.....	7 75
<i>Little Falls</i> —Emmanuel Church, Foreign.....	10 00
<i>Plattsburgh</i> —Trinity Church, Domestic.....	4 98
<i>Troy</i> —St. Paul's, Domestic, \$110 (of which Mr. Thompson, \$10); Foreign, \$50; Mr. Thompson, Colored, \$10; Indian, \$10.....	180 00
<i>Unadilla</i> —St. Matthew's, Foreign.....	5 51
<i>West Troy</i> —Trinity Church, Foreign.....	17 61

ARKANSAS—\$19.75

<i>Hot Springs</i> —St. Luke's, Domestic.....	15 15
<i>Van Buren</i> —Trinity Church, Domestic, \$2.30; Foreign, \$2.30.....	4 60

CALIFORNIA—\$35.35

<i>Riverside</i> —All Saints', Foreign.....	11 00
<i>San Gabriel</i> —Church of Our Saviour, Foreign.....	5 75
<i>Stockton</i> —St. John's, General.....	18 60

CENTRAL NEW YORK—\$660.76

<i>Auburn</i> —St. Peter's, Domestic.....	210 00
<i>Cortlandt</i> —Grace, Domestic.....	9 62
<i>New Berlin</i> —St. Andrew's, Foreign.....	12 76
<i>Oneida</i> —St. John's, Domestic, \$16.81; Foreign, \$6.57.....	22 88
<i>Oswego</i> —Christ Church, Domestic, \$146; Foreign, \$39.50.....	185 50
<i>Utica</i> —"W." Sp. for Bishop Whipple.....	150 00
<i>Watertown</i> —Trinity Church, through Wo. Aux., Sp. for Bishop Brewer, Montana.....	60 00

<i>Whitesboro'</i> —St. John's, Wo. Aux., for "Philo White" scholarship, High School, Cavalla, Africa.....	10 00
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CENTRAL PENNSYLVANIA—\$673.59

<i>Allentown</i> —Grace, Domestic.....	7 70
<i>Chambersburg</i> —Trinity Church, Foreign.....	4 00
<i>Drifton</i> —St. James', Indian, \$46.24; Colored, \$46.24.....	92 48
<i>Harrisburg</i> —St. Stephen's, "Mrs. B.," Domestic, \$9; Colored, \$2; Foreign, \$4.....	15 00
<i>Lebanon</i> —St. Luke's, Mite Chests, Domestic, \$5.20; Foreign, \$8.21; S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60.....	73 41
<i>Mansfield</i> —St. James', Sp. for Bishop Morris, Oregon.....	10 00
<i>Phillipsburg</i> —Mite Chest No. 8,532, Foreign.....	16 08
<i>Reading</i> —St. Barnabas', Foreign.....	5 50
<i>Scranton</i> —Church of the Good Shepherd, Domestic, \$20.27; Foreign, \$21; Africa, 95 cts.....	42 22
<i>South Bethlehem</i> —Nativity, Domestic, \$79.87 (of which Wm. H. Sayne, \$29.87); Foreign, \$89.33; General, \$163.....	332 20
<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$30; Sp. for colored teacher in Rev. Dr. Jaeger's Mission, Virginia, \$45.....	75 00

CHICAGO—\$447.79

<i>Chicago</i> —Grace, Wo. Aux., for "Hibbard Theological" scholarship, Trinity Divinity and Catechetical School, Tokio, Japan.....	70 00
St. James', Foreign.....	249 34
Trinity Church, St. Agatha's Guild, thro' Wo. Aux., Sp. for Bishop of Montana.....	50 00
"L." for "Williams" (Advanced) scholarship, St. John's School, Cape Mount, Africa.....	40 00
<i>Elgin</i> —Church of the Redeemer, Wuchang.....	4 00
<i>Galena</i> —Miss Alice L. Snyder, Mite Chest No. 3,448, Domestic, \$3.70; Foreign, \$3.75.....	7 45
<i>Hyde Park</i> —St. Paul's, through Wq. Aux., General.....	5 00
<i>La Grange</i> —Emmanuel Church, Domestic, \$11; Foreign, \$11.....	22 00

CONNECTICUT—\$1,287.42

<i>Birmingham</i> —St. James' S. S., Sp. for Bishop Brewer, Montana.....	50 25
<i>Canaan</i> —"Anonymous," Domestic.....	2 00
<i>Danbury</i> —"A Friend," Domestic.....	2 00
<i>Durham</i> —Epiphany, Domestic.....	1 32
<i>East Hartford</i> —St. John's, Foreign, \$2.50; General, \$1.19; Sp. for St. John's Church, Olympia, Washington, \$15.50.....	19 19
<i>Fair Haven</i> —St. James', Foreign.....	20 00
<i>Greenwich</i> —Christ Church, (S. S., \$18.17;) Foreign, \$91.88; Mite Chests, General, \$12.....	103 38

<i>Groton</i> —Bishop Seabury Memorial, Foreign, \$5.44; Sp. for St. Mary's Orphanage, Shanghai, China, \$10.....	15 44	FLORIDA—\$5.76	
<i>Hartford (Parkville)</i> —Grace Chapel, thro' Wo. Aux., Sp. for the support of Gcrib, St. Mary's Orphanage, Shanghai, China.....	10 00	<i>Longwood</i> —Christ Church Mission, Foreign.....	1 60
<i>Trinity Church, General</i> , \$21; Africa, \$50; Japan, \$50; Foreign, \$75.70.....	196 70	<i>Pensacola</i> —Mrs. W. H. Davison, Mite Chest, General.....	4 16
<i>Meriden</i> —St. Andrew's, Foreign, \$54.29; Rev. Mr. Partridge's work, Wuchang, China, \$10; S. S., for support of colored student in St. Augustine's School, Raleigh, N. C., \$50; Sp. for support of scholar in Bishop Payne's Industrial School, Petersburg, Va., \$33.....	147 29	FOND DU LAC—\$14.00	
<i>Middletown</i> —Christ Church, General.....	25 00	<i>Oneida</i> —Hobart Church, General.....	8 00
<i>New Canaan</i> —"J. W. H.," General.....	15 00	<i>Wausau</i> —Rev. Thos. Greene, Domestic, \$2; Colored, \$2; Foreign, \$2.....	6 00
<i>New Haven</i> —Ascension, Wo. Aux., Mite Chests, Domestic, \$5.03; Foreign, \$1.04.....	6 07	GEORGIA—\$240.53	
St. Paul's, Domestic, (of which the estate of Miss M. E. Baldwin, \$17.25) \$79.25; Sp. for Rev. John M. Bates, Valentine, The Platte, \$10.....	89 25	<i>Augusta</i> —Atonement, Domestic, \$7.27; Foreign, \$7.27.....	14 54
<i>J. I. Crane</i> , Foreign.....	150 00	<i>Brunswick</i> —St. Mark's, Foreign.....	16 46
<i>Mrs. I. B. Robertson</i> , Domestic.....	100 00	<i>Frederica</i> —Christ Church, Foreign.....	15 53
Mite Chest No. 22,409, Domestic.....	5 00	<i>Marietta</i> —St. James', through Wo. Aux., Foreign.....	5 00
Mite Chest No. 7,888, Domestic.....	1 25	<i>Savannah</i> —Christ Church, for "Isabel C. Habersham" scholarship, St. John's College, Shanghai, China, \$44; "Bishop Elliott" scholarship, Bishop Boone Memorial School, Wuchang, China, \$44; Infant class, for Bishop Boone Memorial School, Wuchang, China, \$10; Foreign, \$91.....	189 00
<i>New London</i> —St. James', Domestic.....	56 94	INDIANA—\$14.35	
<i>Mrs. Catharine E. Rainey</i> , for "Mary Hallam" scholarship, Bishop Boone Memorial School, Wuchang, China.....	40 00	<i>Goshen</i> —St. James', Foreign.....	6 35
<i>North Guilford</i> —St. John's, Foreign.....	5 00	<i>Terre Haute</i> —Mite Chest No. 5,071, General.....	8 00
<i>North Haven</i> —St. John's, Foreign.....	7 50	IOWA—\$42.83	
<i>Norwalk</i> —St. Paul's, "E.," Domestic.....	15 00	<i>Burlington</i> —Christ Church S. S., "M. C. L.," through Wo. Aux., Sp. for Domestic Contingent Fund.....	1 50
"W. C. M." and "E. S. R.," Domestic, \$11; Foreign, \$11.....	22 00	<i>Davenport</i> —The Cathedral, Foreign.....	10 64
<i>Norwich</i> —Trinity Church, Missionary Boxes, General.....	35 23	<i>Trinity Church, Domestic.....</i>	8 19
<i>Portland</i> —Trinity Church, Domestic, \$50; Foreign, \$30.....	80 00	<i>Fairfield</i> —"M. B. and S. L.," through Wo. Aux., Domestic.....	1 50
<i>Rockville</i> —St. John's S. S., Foreign.....	3 05	<i>Grinnell</i> —St. Paul's, Foreign.....	20 00
<i>Saybrook</i> —Grace, Foreign.....	11 86	<i>Sibley</i> —St. John's, General.....	1 00
<i>Seymour</i> —Trinity Church S. S., Sp. for child's Christmas cot in the Good Samaritan Hospital, Portland, Oregon.....	5 00	KANSAS—\$9.25	
<i>Southport</i> —Trinity Church, Foreign.....	5 50	<i>Atchison</i> —Trinity Church, Foreign.....	9 25
<i>Stamford</i> —Miss S. A. Mead, for colored work in South Carolina.....	2 00	KENTUCKY—\$424.38	
<i>Thomaston</i> —Trinity Church, Domestic.....	12 75	<i>Covington</i> —Trinity Church, for salary of Miss Ford Heath, Japan.....	53 64
<i>Waterbury</i> —Mr. Nathan Merrill, General.....	50	<i>Miss Lizzie Wynul</i> , Indian.....	5 50
<i>West Hartford</i> —St. James', Foreign (of which "A Member," \$10).....	13 05	<i>Grahamton</i> —A. M. Robinson, Domestic and Foreign.....	10 00
<i>Wilton</i> —St. Matthew's, Domestic.....	3 21	<i>Lexington</i> —Christ Church, Domestic and Foreign, \$55.24; "Mrs. E. B. W.," Domestic, \$50; Foreign, \$50.....	155 24
<i>Woodbury</i> —St. Paul's, Foreign.....	9 69	<i>Louisville</i> —Christ Church, through Wo. Aux., for salary of Miss Ford Heath, Japan.....	75 00
DELAWARE—\$84.48		St. Andrew's, through Wo. Aux., for Mrs. Dennis' salary, Cape Palmas, Africa....	75 00
<i>New Castle</i> —Miss Adelaide Young, Foreign.....	6 00	St. Paul's S. S., for "St. Paul's Nos. 1 and 2" scholarships, St. John's School, Cape Mount, Africa.....	50 00
<i>Newport</i> —St. James', Domestic.....	3 24	LONG ISLAND—\$3,465.48	
<i>Stanton</i> —St. James' S. S., Domestic.....	2 00	<i>Astoria</i> —St. George's, Foreign.....	34 50
<i>Wilmington</i> —St. Andrew's, Foreign.....	37 64	<i>Brooklyn</i> —All Saints', through Wo. Aux., for Chinese Bible reader under Rev. A. H. Locke, Hankow, China.....	26 00
Trinity Church, General.....	35 40	Christ Church, Foreign.....	109 42
EAST CAROLINA—\$54.75		<i>(Heights)</i> —Grace, Domestic, (of which R. I. Gill, \$2) \$1,656.13; Alaska, \$10; Indian work under Bishop Hare, \$10; Colored, \$28.77; Nebraska, \$50; Arizona, \$50; Sp. for Bishop Garrett, \$42.50; Sp. for Bishop Graves, \$125; Sp. for Bishop Paddock, Washington Territory, \$27.50; Sp. for Bishop Walker, \$22.50; Sp. for Bishop Whipple, \$25; Sp. for school at Ogden, Utah, \$40; Foreign, \$484.13; Shanghai, China, \$25; Rev. A. H. Locke's work, China, \$10; St. Margaret's School, Tokio, Japan, \$5; Miss Muir's School, Greece, \$55.....	2,666 53
<i>Aurora</i> —Chapel of the Cross, General.....	15 00	<i>Holy Trinity Church</i> , Sp. for Rev. T. W. Cain, Galveston, Texas.....	146 75
<i>Edenton</i> —St. Paul's, through Wo. Aux., General.....	8 50		
<i>Hertford</i> —Holy Trinity Church, General.....	6 25		
<i>Wilmington</i> —St. James', General.....	25 00		
EASTON—\$73.42			
<i>Caroline Co. (Greensboro)</i> —Holy Trinity Church, Domestic, \$1; Foreign, \$2.50....	6 50		
<i>(Hillsboro)</i> —St. John's, Domestic and Foreign.....	5 00		
<i>Cecil Co. (Elkton)</i> —Trinity Church S. S., General.....	9 31		
<i>Talbot Co. (Longwoods)</i> —All Saints' Parish, General (of which "Birthday Offering," \$5.96) \$8.95; Wuchang, China, \$20.....	28 95		
<i>(Cordova)</i> —Chapel of the Good Shepherd, General.....	3 25		
<i>Queen Anne's Co. (Centreville)</i> —St. Paul's, General.....	5 60		
<i>Worcester Co. (Berlin)</i> —St. Paul's, Domestic (of which Mite Chest No. 29,405, \$2.77) \$9.42; Mite Chest No. 5,726, Foreign, \$1.39.....	14 81		

St. Bartholomew's, through Wo. Aux., Sp. for Bishop Walker, North Dakota...	21	93	(Washington)—Epiphany, Domestic, \$641.12; Indian, \$10; Colored, \$120.48; Sp. for Bishop Johnston, Western Tex- as, \$100; Sp. for Bishop Morris, Oregon, \$28; Sp. for Bishop Talbot, Wyoming and Idaho (of which "A Member," \$500) \$561; Sp. for the Colored Orphan Asy- lum under Rev. Dr. Jaeger, Rustburg, Va., \$100; Foreign, \$470.87; Japan, \$2...	2,023 47
Church Charity Foundation, St. John's Chapel, Foreign, \$12.80; "I. W. B.," Domestic, \$5; Foreign, \$3.....	20	30	(Washington)—Incarnation, Foreign.....	2 82
St. Mary's, through Wo. Aux., General... (E. D.)—St. Mark's, Domestic, \$16.23; For- eign, \$5.41.....	40	13	(Washington)—St. Paul's, General.....	3 70
"A Friend," Foreign.....	21	64	(Georgetown)—St. John's, Foreign.....	100 00
Flushing—St. George's S. S., Sp. for Bishop Kendrick, for his work in New Mexico....	35	00	(Washington)—"L. B.," Foreign.....	500 (0
Mite Chest No. 80,617 and 18, General.....	2	00	(Washington)—Mrs. A. E. Perry, Domes- tic, \$5; Foreign, \$5.....	10 00
Great Neck—All Saints', Colored.....	115	00	(Washington)—Two Mite Chests, General Frederick Co.—All Saints' Parish, All Saints', through Wo. Aux., Indian, (of which five cent collection, \$9.25) \$15.90; Colored, \$6.05; five cent collec- tion, Foreign, \$23.25.....	45 20
Huntington—St. John's, "S. O. P.," Gen- eral.....	5	75	Garrett Co. (Oakland)—St. Matthew's Par- ish, St. Matthew's, Domestic and For- eign.....	4 58
Jamaica—Grace, General.....	86	65	Harford Co. (Emmorton)—St. Mary's, Wo. Aux., Indian.....	10 00
Maspath—St. Saviour, Domestic.....	56	00	(Forest Hill)—Holy Cross, Domestic, \$1.46; Foreign, \$1.09.....	2 55
Newton—St. James', Foreign, \$25; two Mite Chests, Domestic, \$5.50; through Wo. Aux., for colored work in Tennes- see, \$35.....	65	50	Prince George's Co. (Bladenburgh)—B. Lownois, General.....	2 00
Port Jefferson—Christ Church Mission, Foreign.....	2	68	MASSACHUSETTS—\$4,588.09	
Setauket—Caroline Church, Foreign.....	4	50	Ashfield—St. John's, Domestic.....	6 66
Miscellaneous—"Anonymous," General....	20		Boston (Dorchester)—All Saints', "A Mem- ber," through Wo. Aux., for "All Saints'" scholarship, St. John's School, Cape Mount, Africa.....	13 00
LOUISIANA—\$45.64			(Charlestown)—St. John's, Africa, (of which Family Mite Chest, \$15.80) \$20.80; Foreign, \$14.85; through Wo. Aux., Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$10.....	45 65
New Orleans—Christ Church, through Wo. Aux., for salary of Miss Sutton, Japan....	10	60	(South)—St. Matthew's, through Wo. Aux., Sp. for St. Agnes' School, Osaka, Japan, at discretion of Miss Palmer....	10 00
St. Ann's, through Wo. Aux., Mite Chest, General.....	1	89	St. Paul's, through Wo. Aux., for "Bishop Paddock" scholarship, St. Paul's School, Tokio, Japan.....	45 00
St. Paul's, "Y. F. Y." General.....	1	00	Mission Church of St. John the Evangel- ist, Domestic, \$63; Colored, \$63.46; Sp. for Rev. C. S. Cook, Pine Ridge, South Dakota, \$25; Sp. for St. Agnes' School, Osaka, Japan, \$50; Sp. for Wuchang, China, \$50; China and Japan, \$80.60....	332 06
Trinity Church, through Wo. Aux., for salary of Miss Sutton, Japan, \$5.08; Mite Chest, General, \$1.16.....	6	24	Dakota League, through Wo. Aux., Col- ored.....	98 17
Children's Home, Wo. Aux., Abby Gough's Mite Chest, General.....	25		Robert W. Paine, for Rev. H. N. Woo's salary.....	552 00
"A Member," Wo. Aux., Mite Chest, Gen- eral.....	2	16	Ellen G. Hodges, for "C. T. M. S." schol- arship, St. John's School, Cape Mount, Africa.....	25 00
Thibodaux—St. John's, Mite Chest No. 78,151, General.....	70		Miscellaneous—"Anonymous," Domestic... 2,000 00	
Williamsport—St. Stephen's, Domestic....	10	70	Brookline—Family Mite Chest, Domestic... 5 00	
Branch Wo. Aux., for salary of Miss Sut- thon, Japan.....	12	10	Cambridge—Christ Church, through Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Osaka, Japan.....	10 00
MAINE—\$47.01			(North)—St. James, "A Member" (In Memoriam), Domestic, \$100; Foreign, \$100; "A Member," through Wo. Aux., for "St. James'" scholarship, St. Agnes' School, Osaka, Japan, \$40; thro' Wo. Aux., Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$15... 255 00	
Augusta—St. Mark's, General.....	22	51	St. John's Memorial Chapel, Domestic, \$10.40; Colored, \$140; Foreign, \$10.40... 160 80	
Portland—St. Luke's Cathedral S. S., Gen- eral.....	24	50	St. Peter's, Young Girls' Guild, through Wo. Aux., Sp. for bell for St. Augus- tine's Station, Africa.....	15 00
MARYLAND—\$3,344.46			Chelsea—St. Luke's, Domestic.....	13 85
Allegany Co. (Mt. Savage)—St. George's Parish, St. George's, General.....	6	77	Fall River—Ascension, Domestic.....	14 11
Baltimore—Holy Innocents' S. S., Domestic and Foreign.....	15	50	St. James', Foreign.....	3 70
Emmanuel Church, Foreign.....	193	62	St. John's S. S., Domestic, \$5; Foreign, \$5.....	10 00
Grace, through Wo. Aux., for salary of Miss Ives, South Dakota.....	20	00	Gloucester—St. John's, for work in Haiti, \$1.25; "A Member," Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$1.25; Sp. for bell for St. Augus- tine's Station, Africa, \$1.25, through Wo. Aux.....	3 75
Advent Mission S. S., Foreign.....	5	50		
Memorial, Sp. for Rev. Dr. A. Jaeger, Rustburg, Va., for the Orphan Asylum for colored children.....	50	00		
Mt. Calvary, Domestic, (of which Mite Chest No. 6,417, \$1.20) \$43.20; Colored, \$10; North Dakota, \$2.25; Sp. for Bishop Brewer, \$16.84; Sp. for Warden's house, Hoffman Institute, Nashville, Tenn., \$31; Foreign, (of which Mite Chest No. 6,417, 24 cts.) \$34.57; China, \$37.22.....	175	08		
St. Mark's, Sp. for Bishop Morris.....	1	65		
St. Michael's Parish, Mite Chest No. 6,140, Domestic.....	4	12		
St. Paul's Parish, "L. C. A." (In Memor- iam), Mite Chest No. 6,406, Domestic....	5	00		
St. Peter's, Young Ladies' Society, through Wo. Aux., for "Bishop Hen- shaw" scholarship, Duane Hall, Shang- hai, China, \$40; "Julius Grammer" scholarship, Duane Hall, Shanghai, China, \$40; "Bishop Atkinson" schol- arship, St. John's College, Shanghai, China, \$20; Sp. for two scholarships in Miss Marion Muir's School, Athens, Greece, \$20.....	120	00		
District of Columbia (Washington)—As- cension Parish, Ascension, Sp. for Bish- op Talbot, Wyoming and Idaho.....	29	83		

<i>Great Barrington</i> —St. James', Sp. for "St. James'" scholarship, St. Mark's School, Salt Lake City, Utah, \$40; Wo. Aux., Junior Department, Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$25.....	65 00
<i>Lawrence</i> —Grace, Colored, \$18.69; Foreign, \$37.88.....	76 57
<i>Longwood</i> —Church of Our Saviour, Sp. for Bishop of Oregon, \$50; "A Member," through Wo. Aux., Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$25.....	75 00
<i>Lowell</i> —Miss E. M. Edson, Mite Chest, General.....	15 85
<i>New Bedford</i> —Grace, Colored, \$35; Foreign, \$76; through Wo. Aux., Sp. for Sister Eliza's salary, Colorado, \$5; Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$10.....	126 00
<i>Newton</i> —Grace, through Wo. Aux., Sp. for Bishop Talbot's School for Girls, Boise City, Idaho.....	20 00
<i>(Lower Falls)</i> —St. Mary's, Foreign.....	24 00
<i>Northampton</i> —St. John's, Foreign.....	22 00
<i>Pittsfield</i> —St. Stephen's, through Wo. Aux., Sp. for Bishop Talbot's School for Girls, Boise City, Idaho, \$20; Sp. for Sister Eliza's support, \$20.....	40 00
<i>Quincy</i> —Christ Church, "A Lonely Widow's Mite" through Wo. Aux., Sp. for bell for St. Augustine's Station, Africa.....	1 50
<i>Salem</i> —St. Peter's, Domestic.....	39 20
George A. Perkins, Sp. for bell and tools for St. Augustine's Station, Africa.....	30 00
<i>Southborough</i> —St. Mark's, Sp. for Bishop of Fond du Lac, for Candidates for Holy Orders.....	80 00
<i>Stockbridge</i> —St. Paul's, General, \$30.37; Sp. for "Stockbridge" scholarship, Ogden, Utah, \$40.....	70 37
Alice Byington, for "Agnes Elizabeth Jones" scholarship, St. John's School, Fort Bennett, South Dakota.....	60 00
<i>Swansea</i> —Christ Church, China.....	8 25
<i>Taunton</i> —St. Thomas', Domestic, \$106.45; Foreign, \$110.90.....	217 35
<i>Watertown</i> —Church of the Good Shepherd, Alaska.....	1 00
<i>Miscellaneous</i> —"Friends," through Wo. Aux., Sp. for bell for St. Augustine's Station, Africa.....	2 25

MICHIGAN—\$346.49

<i>Detroit</i> —St. Paul's, Foreign.....	216 00
<i>Fenton</i> —"M. D." General.....	2 00
<i>Flint</i> —St. Paul's, Domestic.....	8 14
<i>Jackson</i> —St. Paul's, Domestic, \$50.39; Foreign, \$30.....	80 39
<i>Lansing</i> —St. Paul's, Foreign.....	28 20
<i>Ypsilanti</i> —St. Luke's, Foreign.....	11 76

MILWAUKEE—\$13.00

<i>Ashiippun</i> —St. Paul's, Foreign.....	1 00
<i>Baraboo</i> —Mrs. E. Withington, Domestic.....	4 00
<i>Delavan</i> —"Anonymous," through Wo. Aux., for Salary Fund, General.....	7 00
<i>Superior</i> —"M. E. H.," General.....	1 00

MINNESOTA—\$110.80

<i>Hassan</i> —St. John's S. S., Colored, \$1.10; Foreign, \$1.10.....	2 20
<i>Minneapolis</i> —Gethsemane, Domestic, \$48.35; Foreign, \$18.32.....	96 65
<i>Sauk Centre</i> —Family Mite Chest No. 84,883, Domestic, 25 cts.; Indian, 25 cts.; Colored, 25 cts.; Foreign, 25 cts.....	1 00
<i>Wells</i> —Nativity, Foreign.....	10 95

MISSISSIPPI—\$118.46

<i>Biloxi</i> —Church of the Redeemer, Foreign.....	3 00
<i>Natchez</i> —Trinity Church, Foreign.....	15 46
<i>Miscellaneous</i> —"A Presbyter," Indian, \$50; Foreign, \$50.....	100 00

MISSOURI—\$109.15

<i>Kansas City</i> —Mite Chest No. 77,233, Foreign.....	5 40
<i>Kirkwood</i> —Grace, Foreign.....	57 00
<i>Marshall</i> —Trinity Church, Domestic and Foreign.....	3 00
<i>Nevada</i> —All Saints', Foreign.....	3 00
<i>Rolla</i> —Christ Church, Foreign.....	3 00
<i>St. Louis</i> —Holy Communion, Foreign.....	34 00
<i>Waverly</i> —Mite Chest No. 83,840, Foreign.....	2 05
Family Mite Chest, No. 84,055, Colored.....	1 70

NEWARK—\$1,044.92

<i>Belleville</i> —Christ Church, Domestic.....	6 91
<i>Englewood</i> —Miss C. B. Convers, Domestic, \$10; Foreign, \$10.....	20 00
<i>Jersey City</i> —Grace, General.....	29 21
St. Matthew's, Domestic and Foreign.....	7 00
J. W. Parker, Mite Chest No. 32,278, General.....	1 16
<i>Madison</i> —Grace, Foreign.....	10 08
<i>Orange</i> —Grace, Domestic, \$1.25; Colored, \$50; Africa, \$2.50; General, \$123.41; Sp. for Bishop of Mississippi, for his colored work, \$315.50; Sp. toward Endowment of Episcopate of Montana, \$312.50; Sp. for Bishop of Oregon, \$2.....	807 16
<i>(South)</i> —Holy Communion, Domestic, \$20; Foreign, \$30.....	40 00
<i>Summit</i> —Calvary, Domestic, (of which S. S., \$16.20) \$78.20; S. S., Foreign, \$16.20.....	94 40
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. toward scholarships in Rev. Mr. Joyner's school, Columbia, S. C.....	29 00

NEW HAMPSHIRE—\$170.70

<i>Concord</i> —St. Paul's, Domestic, \$15.20; Foreign, \$11.45.....	26 65
St. Paul's School, Domestic, \$2; Foreign, \$2.....	4 00
"W. L. H.," Sp. for Bishop Graves of The Platte, \$2; Colored, \$3.....	5 00
<i>Keene</i> —Rev. E. A. Renouf, \$60; Mrs. Renouf, \$40 (of which Domestic, \$25; Indian, \$25; Sp. for Alaska, \$25; Foreign, \$25).....	100 00
<i>Manchester</i> —Grace, Domestic, \$21.08; Foreign, \$13.97.....	35 05

NEW JERSEY—\$505.17

<i>Allentown</i> —Christ Church, Foreign.....	3 15
<i>Beverly</i> —St. Stephen's, Japan, \$2.35; Foreign, \$22.70; S. S., for "Mary Kirkham" scholarship, St. Mary's School, South Dakota, \$40.....	65 05
<i>Camden</i> —St. Paul's, "E. R. S.," through Wo. Aux., Sp. for Rev. A. H. Locke, China, to be used at his discretion, \$5; Sp. for Rev. Mr. Page, Japan, to be used at his discretion, \$5.....	10 00
<i>Crosswicks</i> —Grace, Foreign.....	2 10
<i>Elizabeth</i> —St. John's, through Wo. Aux., Sp. for Bishop Leonard's work in Utah. Trinity Church S. S. for "Amelia Hamilton McAllister" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
Mrs. C. J. Catlin, General.....	15 00
<i>Fairview</i> —Trinity Church, Domestic, \$12; Foreign, \$6.50.....	18 50
<i>Florence</i> —St. Stephen's, Foreign.....	11 79
<i>Lakewood</i> —All Saints' Memorial, Foreign.....	50 00
<i>Mt. Holly</i> —St. Andrew's, Indian, \$13.19; Colored, \$13.19.....	26 38
<i>New Brunswick</i> —Christ Church, Domestic St. John the Evangelist, Domestic, (of which Mite Chest, \$3.38) \$3.38, Foreign, \$120.74.....	51 38
<i>Princeton</i> —Trinity Church, Foreign.....	129 12
<i>Rancocas</i> —St. Peter's, Foreign.....	27 95
<i>Riverside</i> —Memorial Chapel, Domestic, \$3; Foreign, \$3.50.....	2 00
<i>Somerville</i> —Mrs. W. H. Hoppock, Domestic.....	6 50
<i>Swedesboro</i> —Trinity Church, Foreign.....	5 00
<i>Trenton</i> —St. Paul's, Domestic, \$5; Foreign, \$5.....	15 05
	10 00

"Physician," Foreign.....	21 00	lady teacher in Japan, \$25; Sp. for Rev. E. H. Thomson's life insurance, \$50.....	115 00
Miscellaneous—Mrs. Pierson, through Wo. Aux., Mite Chest No. 78,198, Domestic..	5 20	Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$700; Foreign, \$300.....	2,000 00
NEW YORK—\$16,277.22			
Mount Vernon—Trinity Church S. S., \$10.96; Mr. John A. Autholz, \$1; Sp. for graded school for girls, Monrovia, Africa.....	11 96	Josephine A. Curtis, for "Frances Stanton" scholarship, Duane Hall, Shanghai, China.....	40 00
Newburgh—St. George's, Wo. Aux., for "St. George" scholarship, St. John's School, Cape Mount, Africa.....	25 00	Mrs. Earle, Mite Chest, Domestic.....	1 96
"Five Friends," through Wo. Aux., Sp. for Rev. H. D. Page, Japan.....	5 00	Mrs. E. S. Cochran, Sp. for Bishop Spalding, for debt on the church at Longmont, Col.....	200 00
Through Wo. Aux., Sp. for organ for St. Paul's Church, Osaka, Japan.....	2 00	Mr. Henry M. Congdon, General.....	15 00
New York—All Souls', Domestic.....	350 95	Mr. W. F. Cutting, through Wo. Aux., Sp. toward Lange's Commentary, for Rev. Mr. Tai, Japan.....	5 00
Beloved Disciple, Sp. for Bishop Walker, North Dakota.....	25 00	"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund.....	1 40
Calvary Parish, Mrs. Wm. Barton, Mite Chest, General.....	18 30	"Anonymous," Domestic, \$15; Foreign, \$15.....	30 00
Christ Church, through Wo. Aux., Sp. for missionary's wife, \$35.50; toward support of female Bible reader in Japan, \$50.....	85 50	Pelhamville—Church of the Redeemer, through Wo. Aux., Sp. for Girls' School in Monrovia, \$20; Sp. for Rev. Luke C. Walker's S. S., Lower Brulé, South Dakota, \$5.....	25 00
(Riverdale)—Christ Church, Mrs. Edward Prime, for Miss Aldrich's School, Japan Grace, Foreign, \$1,256 78; through Wo. Aux., for "Grace Church" scholarship, St. Margaret's School, Tokio, Japan, \$50; Miss Laight, Domestic, \$10.....	1,316 78	Rye—Christ Church, Domestic, \$5; Sp. for Dr. Mathews, Shanghai, China, for personal benefit, \$200; Sp. for piano for Miss Aldrich's School, Tokio, Japan, \$50; Sp. for Bishop Holly's church building, Haiti, \$50; Young Ladies' Missionary Band, through Wo. Aux., Sp. for freight on barrel to Africa, \$2.....	307 00
Heavenly Rest, Young Ladies' Branch Wo. Aux., Sp. for Bishop Walker, for rectory, Devil's Lake, North Dakota.....	1,200 00	Sing Sing (Briar Cliff)—All Saints', Domestic.....	15 25
Holy Communion, "An Invalid," Domestic, \$25; Colored, \$20; "A Member," through Wo. Aux., General, \$5.....	50 00	Trinity Church, General.....	64 30
(Harlem)—Holy Trinity Church, through Wo. Aux. Sp. for Rev. Dr. Alexander Crummell, Washington, D. C.....	20 00	Wappinger's Falls—Zion, Foreign Missionary Society, for "Zion Church, Wappinger's Falls" scholarship, Duane Hall, Shanghai, China, \$40; "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	80 00
Incarnation, through Wo. Aux., for "Arthur Brooks" scholarship, Emma Jones School, Shanghai, China.....	40 00	White Plains—Grace, through Wo. Aux., for Miss Aldrich's salary, Japan.....	50 05
St. Ann's, Domestic, \$15.50; Foreign, \$17; General, \$244.83.....	277 33	Yonkers—Christ Church, Sp. for Bishop Walker's chapel car.....	25 00
St. Augustine's Chapel, Foreign.....	13 14	St. Paul's, Foreign.....	41 34
St. Bartholomew's, Domestic, \$75; Foreign, \$4,720.58.....	4,795 58	Miscellaneous—Through Woman's Committee on work for Foreign Missionaries, for "Epiphany" scholarship, St. John's School, Cape Mount, Africa.....	25 00
St. Clements', Domestic, (of which Mite Chest No. 9,654, \$4); \$79; Indian, \$41.55; "A Member," Sp. for Oregon, \$100; "A Member," Sp. for Bishop Morris, \$250.....	470 55	Wo. Aux., meeting in Orange Archdeaconry at St. George's, Newburgh, for Miss Aldrich's School, Tokio, \$3.88; Sp. for Indian work in New Mexico, \$3.88.....	7 66
St. George's, Foreign, \$1,440.17; Mrs. J. Pierrepont Morgan, through Wo. Aux., for Mrs. Brierley's salary, \$100; through Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	1,550 17	"X," Indian, \$13; Colored, \$12.....	25 00
St. James', Foreign.....	340 42	Society of Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians, North Dakota.....	6 00
(Fordham)—St. James', through Wo. Aux., for school for girls in Tokio, Japan.....	18 00	Mrs. E. D. Harriman, through Wo. Aux., Sp. for Bishop Garrett's school, for purchase of books for library.....	5 00
St. Luke's, Foreign.....	84 00	NORTH CAROLINA—\$112.59	
St. Luke's Hospital, "A. A.," General.....	10 00	Asheville—Trinity Church, Foreign.....	77 69
St. Philip's, Sp. for Rev. T. W. Cain's work, Galveston, Texas.....	25 36	Burlington—St. Athanasius', "Grandchildren of Bishop Boone," for "Bishop Boone" scholarship, Bishop Boone Memorial School, Wuchang, China.....	20 00
St. Stephen's, Domestic.....	40 00	Franklin—St. John's, Domestic.....	75
St. Thomas', Domestic, (of which Mite Chest No. 30,164, \$20) \$105; Foreign, \$1,847.31; through Wo. Aux., Sp. for Rev. T. W. Cain's work, Galveston, Texas, \$25; Sp. for Bishop Garrett's school, Northern Texas, \$5; Ladies' Missionary Association, for Mrs. Brierley's salary, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$10; Young Ladies' Foreign Missionary Society, for Mexico, \$30.....	2,072 31	Hillsboro—St. Matthew's, Colored, \$1; Foreign, \$4.45.....	5 45
St. Thomas' Chapel, Foreign.....	18 27	Mite Chest No. 76,658, General.....	75
St. Timothy's, Miss Bloodgood, through Wo. Aux., for mission work in Shanghai, China.....	2 00	Jackson—Church of The Saviour, Foreign..	3 00
Trinity Chapel, Foreign, for women helpers in Domestic field, \$217.64; through Wo. Aux., for "G. G." scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; Sp. for Bishop Boone's life insurance, \$50.....	317 64	Lincolnton—Contents of three Mite Chests, through Wo. Aux., General.....	1 00
Zion, through Wo. Aux., for women helpers in Domestic field, \$30; Sp. for Domestic Contingent Fund, \$10; Woman's Missionary Association, for salary of a		Ringwood—St. Clements', Domestic.....	3 95

OHIO—\$861.84

Bellevue—Mrs. Greenslade, Foreign.....	2 50
Canton—St. Paul's, Africa.....	5 20
Cleveland—Grace, "Hills," Sp. for Bishop Morris' hospital work, Oregon.....	13 00
St. Paul's, Foreign, \$87.16; Auxiliary Society, "A Member" Sp. for Bishop Morris, Oregon, \$200; Sp. for Bishop Whipple, Minnesota, \$200; Sp. for Bishop Brewer, Montana, \$100; through Wo. Aux., Sp. for Bishop Brewer's hospital, \$30.....	617 16

<i>Gambier</i> —Harcourt Parish, Church of the Holy Spirit, Foreign, (of which Rt. Rev. Gregory T. Bedell, D.D., \$100.)	125 50
Mite Chest No. 4,557 and 58, Foreign	5 52
<i>Toledo</i> —Trinity Church, Domestic, \$35.49; Foreign, \$57.47	92 96
OREGON—\$65.98	
<i>Corvallis</i> —Church of the Good Samaritan, Domestic	15 00
<i>East Portland</i> —St. David's, \$15.73; S. S., \$12, Domestic	27 73
<i>Empire City</i> —St. Luke's Mission, Domestic, \$1.90; General, \$1.30	3 10
<i>Marshfield</i> —Emmanuel Church, Foreign	1 15
<i>Portland</i> —St. Stephen's Chapel, Domestic	19 00
PENNSYLVANIA—\$12,542.87	
<i>Academy</i> —Mrs. Anna R. Drake, Africa	5 00
<i>Ardmore</i> —"C. and N.," Mite Chests, Foreign	18 91
<i>Conshohocken</i> —Calvary, through Indian Hope Association, Indian	10 00
<i>Downton</i> —St. James', Infant Class, through Indian Hope Association, Indian	2 00
<i>Jenkintown</i> —Church of Our Saviour, Domestic, \$50; Foreign, \$50	100 00
<i>Kennett Square</i> —Advent, Foreign	1 16
<i>New London</i> —St. John's, Foreign	2 00
<i>Philadelphia</i> —All Saints', through Indian Hope Association, Indian	15 00
Atonement, Foreign	74 38
Beloved Disciple, \$12; "Mrs. L.," \$1, Foreign	18 00
<i>(Germantown)</i> —Calvary, through Indian Hope Association, Indian, \$8.35; thro' Wo. Aux., for "J. C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$6.30	14 65
Calvary Monumental, through Indian Hope Association, Indian	16 00
Christ Church, Domestic, \$286; Sp. for Bishop Morris, Oregon, \$50; through Indian Hope Association, Indian, \$33.50	339 50
Covenant, through Indian Hope Association, Indian	12 00
Grace, Mrs. Lucas, through Wo. Aux., for hospital, Wuchang, China	30 00
Holy Apostles', Domestic and Foreign	250 72
Holy Trinity Church, Domestic, \$2100; Indian, (of which Indian Hope Association, \$165) \$203; Colored, \$265; Sp. for Bishop Garrett, Northern Texas, \$200; Sp. for Bishop Leonard, Nevada and Utah, \$200; Sp. for Bishop Morris, Oregon, \$450; Sp. for Bishop Paddock, Washington, \$200; S. S., for Alaska, \$52.28	3,670 28
Church of the Mediator, Western missions, \$50; Colored, \$25; Foreign, \$25; through Wo. Aux., for Miss Mailes' salary, Japan, \$8	108 00
<i>(West)</i> —St. Andrew's, \$11.09; S. S., \$25, Foreign	66 09
<i>(Manayunk)</i> —St. David's, "A Member," Sp. for Newport, Yaquina Bay, Oregon	600 00
St. James', Domestic, \$359.84; Colored, \$192.50; Foreign, \$300.50; Sp. for Bishop Talbot, for work at Shoshone Agency, Wyoming, (of which Young Ladies' Bible class, \$6; Tuesday Bible class, \$100; Miss Cole, \$100; Leonard Tillinghast Beale, \$1) \$307; through Indian Hope Association, Indian, \$40	1,099 84
St. Jude's, Colored	50 00
<i>(Germantown)</i> —St. Luke's, Sp. for the endowment of Episcopate of Oregon, \$400; Sp. for the child's Christmas cot, \$120	520 00
St. Mark's, Indian Hope Association, Indian, \$21; through Wo. Aux., for Miss Mailes' salary, Japan, \$10	31 00
<i>(Frankford)</i> —St. Mark's, Indian Hope Association, Indian, \$5; through Wo. Aux., for "St. Mark's" scholarship, Bridgman Memorial School, Shanghai, China, \$40	45 00
<i>(Wissahickon Heights)</i> —St. Martin's-in-the-Fields, Domestic	17 95
<i>(West)</i> —St. Mary's, Indian Hope Association, Indian	42 06
<i>(Germantown)</i> —St. Michael's, for St. Andrew's scholarship, St. John's School, South Dakota	60 00
<i>(Chestnut Hill)</i> —St. Paul's, Miss Caroline C. Morris, through Wo. Aux., for Mrs. Brierley's work, Africa	25 00
St. Peter's, Sp. for the Good Samaritan Hospital, Oregon, \$3,000; Indian Hope Association, Indian, \$58.58	3,068 58
<i>(Germantown)</i> —St. Peter's, Indian Hope Association for "H. H. H." scholarship, Hope School, South Dakota, \$60; through Wo. Aux., Sp. for "H. Howard Houston" scholarship, Hebron, Jerusalem, \$2	85 00
St. Stephen's, Foreign, \$221.51; through Wo. Aux., for Miss Mailes' salary, Japan, \$5	226 51
<i>(Bridgesburg)</i> —St. Stephen's, General	1 09
<i>(Roxborough)</i> —St. Timothy's, Domestic, \$110.09; Sp. for Bishop Neely, Maine, \$100; Sp. for Bishop Spalding, Colorado, \$100; Sp. for Bishop Quintard, Tennessee; \$100; Foreign, \$60; China, \$50	520 09
Zion, Indian Hope Association, Indian	25 00
"A Friend of Missions," through Branch Wo. Aux., Colored, \$214; Sp. for Bishop of New Mexico and Arizona, \$214; Sp. for mission among the Mormons, at discretion of Bishop of Nevada and Utah, \$214; Sp. for Bishop Talbot, for building a wing on Indian school, \$214; Foreign, \$214	1,070 00
"A. W. P.," Japan	100 00
Rev. Alfred Elwyn, for "M. M. E. Memorial" scholarship, Hope School, South Dakota	75 00
"A Lady," for "Margaret K. Burtis" scholarship, St. Mary's Hall, Shanghai, China	40 00
"A Mite," General	4 00
<i>Radnor</i> —St. David's S. S., for Bishop Hare's Indian schools	5 50
St. Martin's, Family Mite Chest, Domestic	3 15
<i>Rockdale</i> —Calvary, Infant School, through Wo. Aux., Sp. for Mrs. Brierley, Africa	12 27
<i>Miscellaneous</i> —Penn. Branch Wo. Aux., for Miss Mailes' salary, Japan, \$33.50; "J. C. Emery" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$33.70	67 20
PITTSBURGH—\$1,496.49	
<i>Beaver Falls</i> —St. Mary's S. S., Advent Offering, General	10 00
<i>Bradford</i> —Ascension S. S., Advent Offering, General	25 54
<i>Corry</i> —Emmanuel Church S. S., Advent Offering, General	4 50
<i>Crafton</i> —Nativity S. S., Advent Offering, General	8 89
<i>Foxburg</i> —Memorial Church of Our Father S. S., Advent Offering, General	6 70
<i>Greensburg</i> —Christ Church S. S., Advent Offering, Domestic	10 80
<i>McKeesport</i> —St. Stephen's S. S., Advent Offering, Domestic and Foreign	20 21
<i>Monongahela</i> —St. Paul's, Domestic, \$10; Foreign, \$5; S. S., Advent Offering, General, \$2.27	17 27
<i>New Brighton</i> —Christ Church S. S., Advent Offering, Domestic	8 00
<i>Oil City</i> —Christ Church S. S., Advent Offering, Domestic and Foreign	12 34
<i>Pittsburgh</i> —Ascension S. S., Advent Offering, Colored, \$10; Bishop Kendrick's work, New Mexico and Arizona, \$10; Sp. for Bishop Whipple, toward rebuilding Rev. J. J. Ennegahbow's church, White Earth, Minn., \$10.23; Foreign, \$10	40 28
Calvary, through Wo. Aux., Sp. for Bishop Leonard, for scholarship in Utah	40 00
Grace, Domestic	12 50
St. Andrew's, Foreign	175 52
St. Luke's S. S., Advent Offering, Indian,	

\$8.89; Colored, \$8.89.....	16 78	\$33.60; Foreign, \$102; through Wo. Aux., for "May Jaggar" scholarship, High School, Cavalla, Africa, \$8.....	143 60
St. Peter's, Sp. for colored commissioners for Rev. Mr. Wilson.....	299 24	Christ Church, Foreign, \$62.18; through Wo. Aux., Sp. for "Rev. J. N. Slaeyer" scholarship, Utah, \$20; Sp. for Bishop Peterkin's hospital, West Virginia, \$3; "Rev. J. W. McCarty" scholarship, St. John's School, Cape Mount, Africa, \$25; "May Jaggar" scholarship, High School, Cavalla, Africa, \$8.....	118 18
Trinity Church S. S., Advent Offering, General.....	20 88	(Avondale)—Grace, Foreign.....	50 00
Red Bank—St. Mary's, Domestic and Foreign.....	1 54	(Mt. Auburn)—Church of Our Saviour, Domestic, \$16.67; Foreign, \$13.46; thro' Wo. Aux., for "Walter K. Halsted, Jr." scholarship, St. John's School, Cape Mount, Africa, \$25.....	55 13
Sharon—St. John's S. S., Advent Offering, General.....	40 00	St. Paul's, Foreign, \$30.03; through Wo. Aux., Sp. for St. Luke's Hospital, Denver, \$3.....	33 03
Townville—Calvary, Colored.....	2 32	Columbus—Trinity Church, Young Ladies' Missionary Society, Sp. for Bishop Kendrick, New Mexico and Arizona, \$25; through Wo. Aux., Sp. for "Martie Gray" scholarship, Utah, \$40; "Margaret Hubbard" scholarship, St. Agnes' School, Osaka, Japan, \$40; "May Jaggar" scholarship, High School, Cavalla, Africa, \$8.....	113 00
Washington—Trinity Church S. S., Advent Offering, General.....	9 17	Dayton—Christ Church, Foreign.....	17 57
Wayne—St. Michael's, Domestic and Foreign.....	4 11	Delaware—St. Peter's, through Wo. Aux., Indian.....	25 00
Youngsville—St. Saviour's Mission S. S., Advent Offering, General.....	9 15	Hartwell—Holy Trinity Church, Foreign.....	4 10
Miscellaneous—Mrs. Broust, through Wo. Aux., for Bishop Paddock's work, Washington.....	703 25	Ironton—Christ Church, through Wo. Aux., Domestic, \$2; Foreign, \$2.....	4 00
QUINCY—\$14.44		Newark—Trinity Church, Foreign.....	6 60
Robin's Nest—Christ Church, Domestic and Foreign.....	5 00	Worthington—St. John's, Foreign, \$3.30; through Wo. Aux., General, \$11.....	14 30
Rock Island—Trinity Church, General.....	9 44	TENNESSEE—\$134.85	
RHODE ISLAND—\$2,396.70		Columbia—Mrs. George Beckett, General.....	5 00
Barrington—St. John's, Domestic, \$5.29; Colored, \$1.50; Foreign, \$8.74.....	15 53	Knoxville—Epiphany, Foreign.....	2 85
Lonsdale—Christ Church, Domestic, \$45; Mission Aid Society, through Wo. Aux., Sp. for Rev. J. W. Perry, teacher, Tarboro, N. C., \$15.....	60 00	Memphis—Calvary, Domestic, \$80; Foreign, \$32.....	112 00
Manville—Emmanuel Church, Foreign.....	3 87	Somerville—"Anonymous," General.....	15 00
Providence—All Saints' Memorial, Domestic, \$23.49; Indian, \$8.84; Colored, \$3.26; Foreign, \$25.45; Mexico, \$3.36; S. S., General, \$9.82; Sp. for Bishop Leonard of Nevada and Utah, \$20.03.....	104 25	TEXAS—\$21.50	
St. John's, Domestic, \$493.63; Indian, (of which Indian Aid Association, \$10), \$198.16; Colored, \$305.60; Foreign, \$548.25; Miss Bull's salary, Japan, \$5; Sp. for Zenana, \$5.....	1,552 66	Galveston—Through Wo. Aux., for Salary Fund, General.....	6 50
St. Stephen's, Domestic, \$276.03; Foreign, \$264.36; Indian Aid Society, for salary of Mrs. Johnstone, St. Paul's School, South Dakota, \$20; through Wo. Aux., Sp. for Rev. J. W. Perry, teacher, Tarboro, N. C., \$35.....	595 39	San Augustine—Christ Church, \$1.95; S. S., \$1.05, Domestic and Foreign.....	3 00
Warwick—St. Mary's, Indian Aid Society, for salary of Mrs. Johnstone, St. Paul's School, South Dakota.....	5 00	Waco—St. Paul's, Foreign.....	12 00
Miscellaneous—Sp. through Wo. Aux., for piano in St. Margaret's School, Tokio, Japan.....	60 00	VERMONT—\$28.82	
SOUTH CAROLINA—\$114.50		Bellows Falls—Immanuel Church, Foreign.....	13 25
Anderson—Grace, Foreign.....	3 40	Brandon—St. Thomas', General.....	13
Beaufort—Public School, "The King's Daughters," Domestic, \$1.44; Foreign, \$1.44.....	2 88	Cambridge—Holy Apostles', General.....	1 00
Charleston—Grace, Foreign.....	53 50	Fairfax—Christ Church, General.....	2 00
Columbia—St. Luke's (Colored), General.....	2 60	Georgia—Emmanuel Church, General.....	1 49
Trinity Church, Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1.....	4 00	Milton—Trinity Church, General.....	1 17
Georgetown—Prince George's (Winyah), Domestic, \$4.50; Foreign, \$4.40.....	8 90	Montpelier—Christ Church, General.....	5 72
Granville—Mrs. J. L. Bryan, Domestic, \$2.50; Foreign, \$2.80.....	5 00	Rutland—Trinity Church, Domestic, 53 cts.; Foreign, \$2.53.....	3 06
Pee-Dee—Prince Frederick Parish, Foreign, \$3.30; Japan, \$1.....	4 30	St. Albans—Louisa Brainerd, Foreign.....	1 00
Richmond—St. John's, Foreign.....	7 25	VIRGINIA—\$451.78	
Zion, Foreign.....	3 65	Albemarle Co. (Ivy Depot)—St. Paul's, Foreign.....	8 50
Spartanburg—Advent, General.....	11 42	(Greenwood)—Emmanuel Church, Foreign.....	5 70
Union—Nativity, Foreign.....	2 60	Charlotte Co. (Drake's Br.)—Grace, Bible-class, Foreign.....	4 25
Yemassee—Mrs. L. E. Gregorie and Miss Ella D. Gregorie, General.....	5 00	Culpeper Co.—Ridley Parish, Calvary, thro' Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	2 50
SOUTHERN OHIO—\$680.81		Ridley Parish, St. Paul's, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00
Cincinnati (Walnut Hills)—Advent, Sp. for Bishop Kendrick, New Mexico and Arizona, \$80.30; "May Jaggar" scholarship, High School, Cavalla, Africa, \$16 (of which "Our Girls," \$5; Little Missionaries, \$3), through Wo. Aux.....	96 30	St. Stephen's, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00
(Clifton)—Calvary, Sp. for St. Augustine's Church (Colored), Nashville, Tenn.,		Fairfax Co.—Pohick and Olivet, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00
		Theological Seminary, Rev. Kinloch Nelson, through Piedmont Convoca-	

tion, for support of Rev. H. D. Page, Japan.....	12 50	ed, \$10.....	331 45
Upper Truro Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00	Mrs. F. Grangue, Domestic and Foreign..	10 00
<i>Fauquier Co.</i> —Whittle Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	12 50	<i>Camandaigua</i> —St. John's, Domestic.....	16 76
<i>Gloucester C. H.</i> —Mrs. Robert C. Seldon, Foreign.....	10 00	<i>Clyde</i> —St. John's, Domestic.....	3 11
<i>Hanover Co.</i> —St. James' Parish, St. James', Domestic, \$6.58; Japan, \$6.57.....	13 15	<i>Corning</i> —Christ Church, Domestic.....	10 67
<i>Henrico Co.</i> —Henrico Parish, Moore Memorial Church, Foreign.....	10 00	<i>Fredonia</i> —Trinity Church, Domestic, \$7.29; Mrs. Pringle, through Wo. Aux., Sp. for Miss Skellie, North Carolina, \$5.....	12 29
<i>Henry Co. (Martinsville)</i> —"Invalid," Domestic, \$2; Foreign, \$2.....	4 00	<i>Geneva</i> —St. Paul's, Domestic.....	15 44
<i>James City Co.</i> —Bruton Parish, Christ Church, General.....	7 36	St. Philip's S. S., Colored.....	3 69
<i>Loudoun Co.</i> —Shelburne Parish, St. James', through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	40 00	Trinity Church, Ladies S. S., General.....	50 00
Shelburne Parish, St. Paul's, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	6 00	<i>Hornellsville</i> —Christ Church, through Wo. Aux., Sp. for Miss Skellie, North Carolina, \$5; Miss Bull, Japan, \$5.....	10 00
<i>Norfolk Co.</i> —Elizabeth River Parish, St. Paul's, for Trans-Mississippi, Missions, \$30; General, \$20; Japan, \$30.....	80 00	<i>Lockport</i> —Christ Church, Domestic.....	2 50
Elizabeth River Parish, St. Luke's, General.....	97 80	Grace, Domestic.....	23 00
Old Ladies' Home, through Wo. Aux., Sp. for Miss Mailes and her Bible women, Japan.....	2 25	<i>Olean</i> —St. Stephen's, through Wo. Aux., Sp. for Miss Skellie, North Carolina.....	5 00
Norfolk Branch Wo. Aux. Sp. for Bishop Kendrick, to help toward building a church at Denning, New Mexico.....	44 13	<i>Pittsford</i> —Christ Church, Foreign.....	3 60
<i>Pittsylvania Co.</i> —Camden Parish, Epiphany, Domestic.....	14 09	<i>Rochester</i> —Christ Church, Domestic.....	166 00
<i>Richmond</i> —Grace, Bible-class, for "Susie Morris" scholarship, St. Margaret's School, Tokio, Japan.....	20 00	Epiphany, Domestic.....	12 79
<i>Roanoke</i> —Mt. Olivet Parish, St. John's, General.....	37 05	St. John's, Domestic.....	7 17
WESTERN MICHIGAN—\$97.77		S. Luke's, Sp. for Bishop Brewer, \$50.75; Sp. for Bishop Talbot, \$50.75; Foreign, (of which "W. M. A.," \$201.75) \$234.67..	336 17
<i>Allegan</i> —Church of the Good Shepherd, Domestic, \$3.02; through Wo. Aux., for salaries of women teachers in school for colored children, \$7.02.....	10 04	St. Paul's, Domestic.....	35 02
<i>Grand Haven</i> —St. John's, Foreign, \$1.51; girls of Akely Institute, through Wo. Aux., for "Joseph W. Bancroft" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$10.....	11 51	Mr. W. B. Douglas, Domestic, \$50; Foreign, \$50.....	100 00
<i>Grand Rapids</i> —St. Mark's, Sp. for Rev. T. Lewis Bannister, Constableville, Central New York, \$40; Industrial Band, through Wo. Aux., for "Dr. Cumming" scholarship, St. Paul's School, South Dakota, \$5.....	45 00	<i>Stafford</i> —St. Paul's, General.....	6 01
<i>Hastings</i> —Emmanuel Church, "A Member," through Wo. Aux., Foreign.....	5 00	<i>Suspension Bridge</i> —De Veaux College, Domestic.....	8 00
<i>Kalamazoo</i> —St. Luke's, Bible-class, through Wo. Aux., Sp. for cot in St. Mary's Orphanage, China.....	5 00	WEST VIRGINIA—\$24.50	
<i>Ludington</i> —Grace, Foreign.....	1 66	<i>Hedgesville</i> —Mt. Zion, Domestic and Foreign.....	10 00
<i>Manistee</i> —Holy Trinity Church, Foreign.....	4 43	<i>Leetown</i> —St. Bartholomew's, Foreign.....	2 00
<i>Marshall</i> —Trinity Church, Colored, \$5.08; General, \$5.05.....	10 13	<i>Shepherdstown</i> —Trinity Church S. S., for "Little Anna" scholarship, St. John's School, Cape Mount, Africa.....	12 50
<i>Saugatuck</i> —All Saints', General.....	5 00	NORTH DAKOTA—\$1.70	
WESTERN NEW YORK—\$1,809.84		<i>Grand Forks</i> —Mite Chest No. 8,806, Foreign.....	1 70
<i>Brockport</i> —St. Luke's, Domestic.....	5 45	SOUTH DAKOTA—\$189.30	
St. Luke's, Mr. Daniel Holmes, for "Holmes" scholarship, St. Paul's School, Tokio, Japan, \$40; Mrs. Mary J. Holmes, for "Holmes" scholarship, St. Timothy's School, Tokio, Japan, \$40; "Holmes" scholarship, St. Margaret's School, Tokio, Japan, \$40.....	120 00	<i>Niobrara Deanery.</i>	
<i>Buffalo</i> —Church of the Good Shepherd, Domestic.....	4 47	<i>Cheyenne River Mission</i> —Calvary, through Wo. Aux., General.....	2 93
St. Paul's, Domestic, (of which five Mite Chests, \$36.95) \$406.25; Colored, \$5; through Wo. Aux., Sp. for Miss Skellie, North Carolina, \$50; Sp. for Mrs. Payne, for "Nettie King" scholarship, Petersburg, Va., \$10; Miss Bull's salary, Japan, \$40.....	511 25	St. Andrew's, through Wo. Aux., General.....	2 34
Trinity Church, Foreign, \$321.45; Color-		St. Paul's, through Wo. Aux., General.....	21 36
		St. Stephen's, through Wo. Aux., General.....	2 10
		<i>Lower Brule</i> —Ascension, Domestic, 65 cts.; Foreign, \$60 cts.....	1 25
		Church of the Saviour, Domestic, \$3.15; Foreign, \$3.70.....	6 85
		St. Alban's, Domestic, \$1.50; Foreign, \$1.10.....	2 60
		St. Barnabas', Domestic, 60 cts.; Foreign, 65 cts.....	1 25
		St. Luke's, Domestic, 90 cts.; Foreign, 80 cts.....	1 70
		St. Mary's, Domestic, 50 cts.; Foreign, 55 cts.....	1 05
		St. Peter's, Domestic, 61 cts.; Foreign, 71 cts.....	1 32
		Trinity Church, Domestic, 66 cts.; Foreign, 70 cts.....	1 36
		<i>Pine Ridge Mission</i> —Ascension Chapel, Domestic.....	1 50
		Holy Cross, Domestic.....	7 70
		Holy Cross Station, Domestic, through Wo. Aux.....	15 49
		Hope Station, Indian, through Wo. Aux., St. Andrew's Station, Domestic (through Wo. Aux., \$19.25).....	2 66
		St. Barnabas' Chapel, Domestic (through Wo. Aux., \$5.12).....	21 94
		St. Hope Station, Domestic.....	5 52
		St. Julia's Chapel, Domestic (through Wo. Aux., \$3.35).....	35
		St. Mary's Station, Domestic.....	3 62
		St. Paul's Station, Domestic (through Wo. Aux., 88 cts).....	25
		St. Peter's Chapel, Domestic.....	1 88
		St. Philip's Chapel, Domestic, (through	8 00

ACKNOWLEDGMENTS.

Wo. Aux., 10 cts.).....	1 16	MISCELLANEOUS—\$1,813.88	
<i>Standing Rock Mission</i> —St. Elizabeth's, Indian, Wo. Aux.....	3 89	Interest, Domestic, \$816.44; Foreign, \$911.26; Sp. \$34.94.....	1,762 64
<i>Sisseton Mission</i> —St. John the Baptist, In- dian, Wo. Aux.....	5 74	Sunbeam Branch of the M. C. L., thro' Wo. Aux., Sp. for support of baby in St. Mary's Orphanage, Shanghai, China.....	25 00
<i>St. Mary's, Indian, Wo. Aux.</i>	1 65	(Charleston), "Several Church Women," Mite Chest, Domestic and Foreign.....	9 92
<i>Yankton Mission</i> —Holy Fellowship, Do- mestic, \$4.05; Indian, \$4.05; Colored, \$4.04; Foreign, \$4.04; through Wo. Aux., General, \$8.43.....	24 61	"Anonymous," Domestic and Foreign.....	5 00
Holy Name, through Wo. Aux., General..	2 01	"M. D.," through Wo. Aux., Sp. for Mrs. Buford's sick colored people, Lawrence- ville, Va.....	5 00
<i>Yanktonnais Mission</i> —Christ Church, thro' Wo. Aux., Domestic, \$5.44; Indian, \$2.49; Colored, \$2.03; Foreign, \$3.44.....	13 40	"M. D.," Sp. for Miss Mailes, to carry the Gospel to the poor women at Wakata, Japan.....	2 32
St. John the Baptist, through Wo. Aux., Domestic, \$5.79; Indian, \$5.79; Colored, \$5.80; Foreign, \$5.79.....	23 17	"L. W. A.," Domestic.....	2 00
<i>Flandreau</i> —St. Mary's, through Wo. Aux., General.....	3 65	"A Friend," General.....	1 00
		"Anonymous," through Wo. Aux., Sp. for Rev. T. W. Cain's work, Galveston. Texas.....	1 00
NORTHERN TEXAS—\$10.00			
<i>Comanche</i> —Mr. and Mrs. W. L. Sartwell, Foreign.....	10 00	LEGACIES—\$9,398.42	
WESTERN TEXAS—\$25.00		* <i>Albany, Cairo</i> —Estate of Miss Charlotte Austin, Domestic.....	3,118 42
<i>San Antonio</i> —St. John's, Domestic, \$15; Foreign, \$10.....	25 00	<i>Ct., Bridgeport</i> —Estate of Miss Wealthy Ann Hunt, General.....	6,630 00
NEW MEXICO AND ARIZONA—\$5.60		<i>Pa., Wyncote</i> —Estate of Mrs. Mary Ann Hewett, General.....	250 00
<i>New Mexico.</i>			
<i>Mesilla</i> —St. James', Domestic.....	5 60	Receipts for the month.....	67,491 04
WASHINGTON—\$3.00		Amount previously acknowledged.....	93,634 67
<i>Chehalis</i> —Epiphany, General.....	3 00	Total receipts since September 1st, 1889. <u>\$161,125 71</u>	
WYOMING AND IDAHO—\$4.55			
<i>Wyoming.</i>		*In THE SPIRIT OF MISSIONS for April, 1889, \$21,000 received from this estate was by error ac- knowledgeed as from Goshen, N. Y., instead of Cairo, Diocese of Albany. This with \$5,000 acknowledged in the December number, and the \$3,118.42 now re- ceived, makes a total of \$29,118.42 for Domestic Mis- sions received from this estate. Besides this Miss Austin left to the Diocese of Albany \$29,069.53 for Diocesan Missions, and in trust for Stations at Oak Hill, Greenville and Cairo \$20,000, and Special for Oak Hill Church \$5,000, making a total for missions of \$83,187.95.	
<i>Buffalo</i> —St. Luke's, Foreign.....	4 55		
FOREIGN—\$14.50			
<i>France.</i>			
<i>Nice</i> —Church of the Holy Spirit, General, \$9.50; Sp. for Bishop Spalding, Colorado, \$5.....	14 50		

APPROPRIATED.

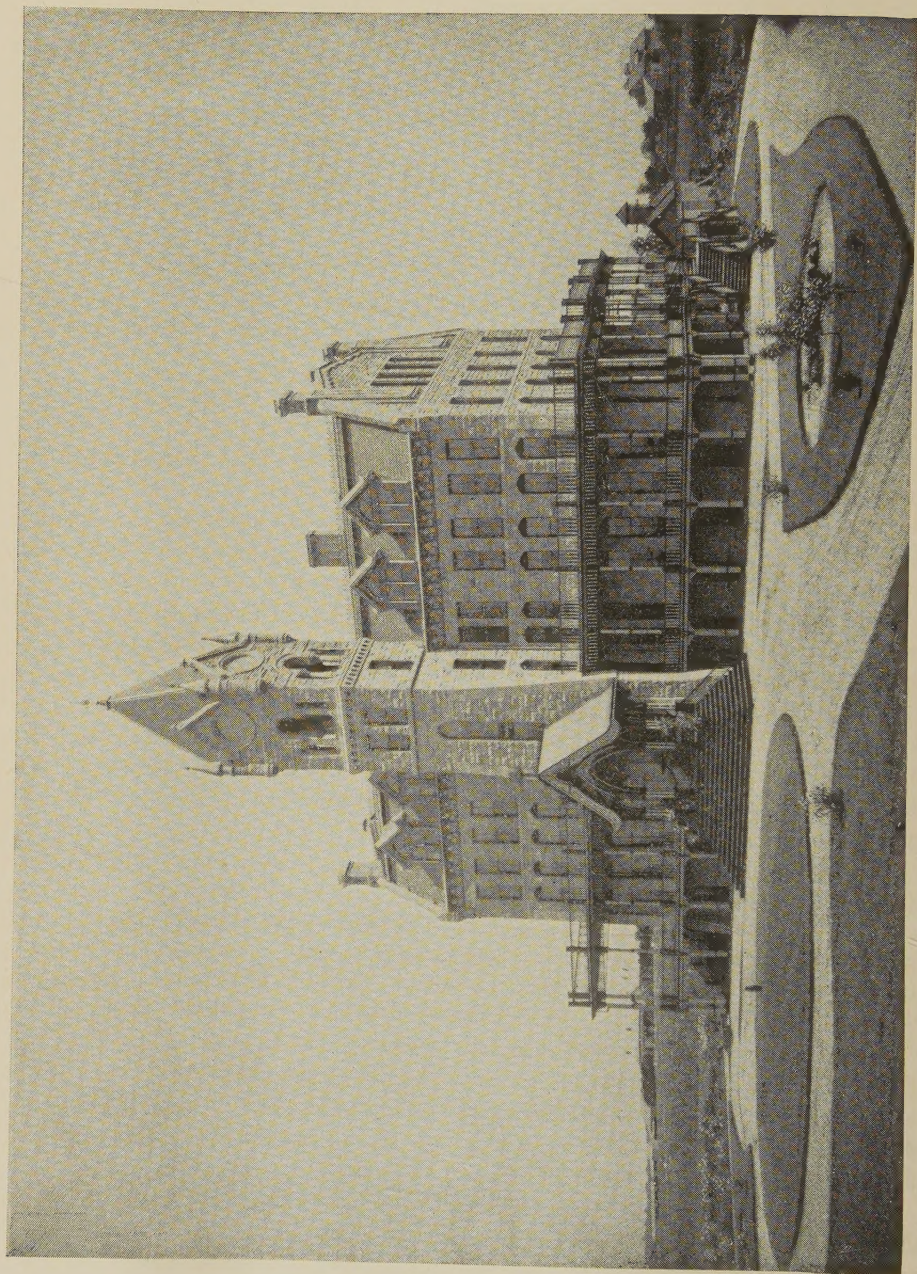
DOMESTIC—(of which for Indian Missions, \$42,295.00; for Missions to Colored people, \$42,712.50) and one-half central expenses.....	\$242,484 08
FOREIGN—And one-half central expenses..	\$162,504 00
Total.....	<u>\$404,988 08</u>

RECEIVED.

(Exclusive of Legacies and Specials.)

DOMESTIC Since Sept. 1st, 1889 (of which designated for Indian Missions, \$6,736.67; Missions to Colored people, \$8,884.59), including one-half of general offerings.....	\$62,991 89
FOREIGN—Since September 1st, 1889, including one-half of general offerings.....	42,948 46
Total.....	<u>\$105,940 35</u>

Required from Feb. 1st, 1890, to Sept. 1st, 1890, for Domestic Missions	\$179,492 19
for Foreign Missions	\$119,555 54
Total.....	<u>\$299,047 73</u>



ST. MARY'S INSTITUTE, DALLAS, TEXAS.